The Priest

Edited By Priests For Priests

September, 1950

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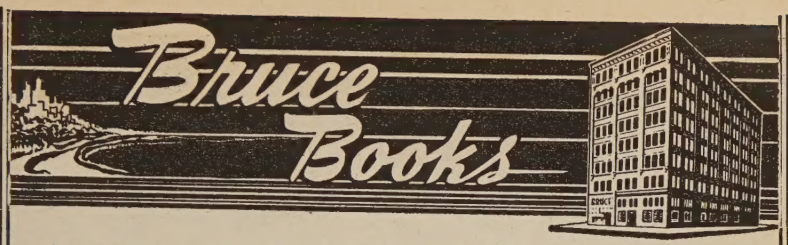

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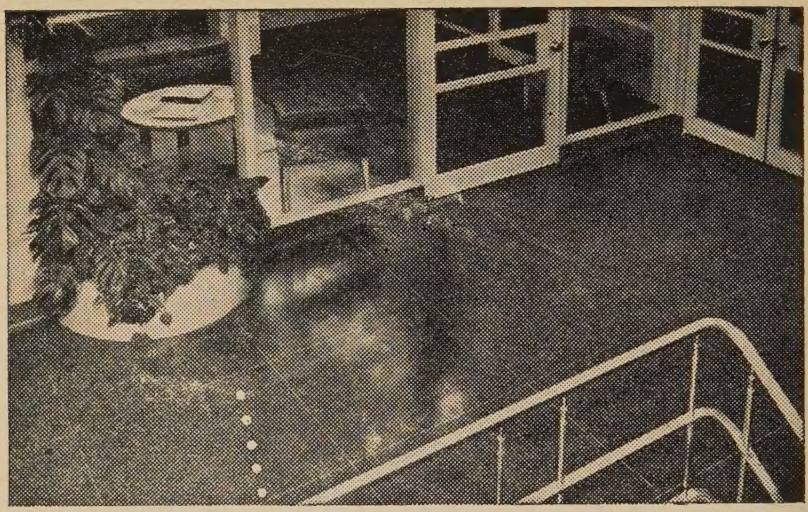

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But contraception is nothing more nor less than big business. We do not have recent figures—whether or not they are available

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—but even so far back as 1938 the trade was estimated at $250-million. Condoms then were worth something around $38-million to their nefarious producers, even though doctors deplored the fact that they were 60% a failure. Incidentally, their use leads inevitably to abortion, and, only too often, to death at the hands of a bungling criminal operator. Still, where there is a profit of some 2,000% can one expect delicacy of conscience?

Devices That Maim and Kill

We were started on this melancholy line of thought by an article in the July **Mercury** which set out to excoriate the racketeers who have made available and pushed by clever advertising, devices which maim and kill.

The author tells harrowing stories of this union of crime and birth control that need not detain us here. What struck us as almost funny was the surprising switch later to a defense of "Clinics" like the Margaret Sanger Research Bureau of New York and the establishments of the Planned Parenthood League. Somehow these outfits are to weed out the rackets while preserving and presenting the ideas which gave them life and vigor in the first place. A movement which fosters complete selfishness and treats men and women as instruments of uncontrollable passion has no defense against those who prey on selfishness and pander to passion.

The want of logic is lamentable. It reminds us (not too irrelevantly, we hope) of the stand of the muddled bishops at Lambeth on

THE PRIEST **SEPTEMBER, 1950** **VOL. 4, NO. 9**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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this same question of birth control. They too failed to see that it was a crime in itself.

The Lambeth Resolution

The pertinent Lambeth resolution reads: "Where there is a clearly felt obligation to limit or avoid parenthood the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse (as far as may be necessary) in a life of discipline and self-control lived in the power of the Holy Spirit. Nevertheless, in those cases where there is such a clearly felt moral obligation to limit or avoid parenthood, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury, or mere convenience.

"The Conference further records its abhorrence of the sinful practice of abortion."

And Halliday Sutherland in his **Control of Life** parodies the suave but almost meaningless declaration as follows:

"Where there is a clearly felt moral obligation to limit or avoid adiposity the method must be decided on ethical grounds. The primary and obvious method is complete abstinence from concentrated carbohydrate foods (as far as may be necessary) in a life of discipline, self-control, and cold baths. Nevertheless, in those cases where there is such a clearly felt moral obligation to limit or avoid adipos-

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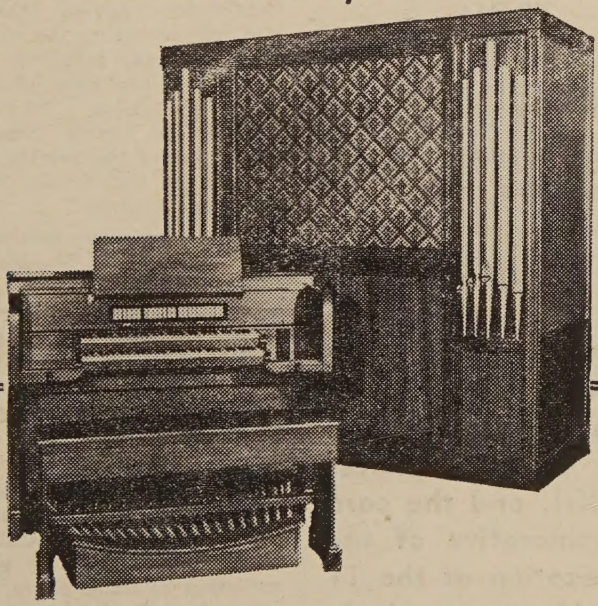

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Currente Calamo

ity, and where there is an ethically sound reason for avoiding complete abstinence from concentrated carbohydrate foods, or for limiting the amount in the diet, the Conference agrees that other methods, including the **vomitorium**, may be used, provided that this is done in the light of the same ethical principles. The Conference records its strong condemnation of the use of the **vomitorium** from motives of selfishness, luxury, or mere convenience.

"The Conference further records its abhorrence of the sinful practice of cannibalism."

Rhythmus Sacerdotalis

A BLESSED Sacrament Father submits the following verses in honor of three confréres to be ordained this month.

"The verse form is accentual," he says; "the meter is trochaic dimeter, complete and catalectic lines alternating. It is no great contribution to Latin literature, but I think it will please my confréres and perhaps other readers of **The Priest.**"

He modestly signs his effort simply "L.H.P."

Es sacerdos Jesu Christi,
Sublimato pulvere.
Vim divinam accepisti
Panem vitae frangere.
Munus quoque suscepisti
Mundum coelo ducere.

A peccato sis remotus;
Sed qui peccat, suscipe.
Adorando sis devotus;
At fideles recipe.
Ferveat cor Fervens Potus;
Tum, amorem praecipe.

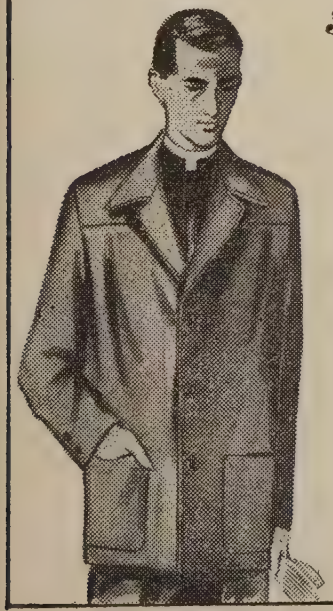
Carni tuae ne parcatur,
Ut parcatur animae.
Amor tua tam crescatur
Quam in terra maxime,
Ut in coelo complectatur
Exoptatum apprime.

His diebus consummatis
Tui sacri muneris,
Tu, sacerdos deitatis,
Amans intueberis
Victimam humanitatis
Quam sacrificaveris.

Breviary Reform

ACCORDING to what we read recently, the Holy Father says the field is wide open for discussion on Breviary reform—and we have read lots of articles on the subject including a few of them in our own magazine. Every one of them fascinates us. The Divine Office is such an intimate part of our daily life . . . it's like hearing proposals to alter the appearance of an old friend.

So pardon us, please, while we stick our oar into the discussion—and consider this as a plug for the Breviary as it stands. It's not immutable, of course. There are those of our readers who can recall drastic changes only a few decades ago. But to us of the present generation, its form is consecrated. Every word is sacred. It is the **Opus Dei**, hallowed by choirs of monks and friars all over the earth. Any change that would make our office substantially different in content from, say, what the Benedictines sing and chant, would rob it of so many rich associations.



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And the Latin. We had seven years formal training in the language. Many priests have had more. Our texts and examinations were in Latin.

It's just too bad if a student of the Latin rite can get through the seminary all the way to ordination wthout picking up enough Latin—if only by osmosis—to enjoy the Breviary. Or if he is too busy from the day of his subdiaconate ever to take down the English Bible and find out what's what about doubtful passages, to pick up his dictionary and search out an occasional puzzler, to buy a copy of Britt and go over the hymns for himself.

Over the years we have looked up all the hymns in Britt, have laid the Psalter side-by-side with Challoner and worked out doubtful spots.

Hardly A Fair Exchange

Anyway, who would want to exchange the sonorous majesty of the Latin tongue for the anemic vowels and clattering consonants of our present-day English? Imagine exchanging **per omnia saecula saeculorum** for "world without end."

Suppose some of the phrases do remain obscure. Have you ever sat in a cathedral and studied the clerestory? Who is that high up in the apse, holding something in his arms? Is it St. Agnes with a lamb,

FORWORD

By Fr. Patrick Peyton, C.S.C.

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or maybe St. Wolfgang with his cathedral?—or St. Denis holding his head? One is forever intrigued —mystified . . . as we are week after week by such verses as:

"Rex virtutum dilecti dilecti: et speciei domus dividere spolia.

"Si dormiatis inter medios cleros, pennae columbae deargentatae, et posteriora dorsi ejus in pallore auri."

The Second Nocturnes: are they so insufferably mendacious? To us they breathe an air of faith, of loving and childlike embroidery over the lives of the saints. It's true, we've become more scientific, more critical, but would you really like to see those picturesque offices rewritten?—SS. Agnes, Agatha, Lucy, Cecilia with her angelic lover, and Clement with the Lamb "de sub cujus pede fons vivus emanat"?

We'll take the office as it stands, thank you. We bargained for it with the subdiaconate and we've never regretted it— not for one day. It's one of the greatest and most beautiful consolations of our ministry.

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Newspaper Propaganda

FOR five or six years—long ago—we used to spend half an hour or so a week scribbling Narberth articles. It was a work we loved. All day long, we'd keep churning ideas in our mind, trying to find a suitable angle, a hook of some sort, then, in the quiet of the night, we'd put pencil to paper. Four hundred words— never more, never less.

We must have written altogether about four hundred of those articles. Sometimes we'd do two of them a week! One for Narberth at NC, and then one for Fr. Bonaventure in New York. He built up a two-years' supply of them, many of them done by his own hand.

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And we still get a bit of a "kick" when we run across our work (always unsigned) in some secular paper. The latest was a clipping from the Sunday **Herald** of Yakima, Washington, sent to us by Father Reinhold. It repeated Bishop Noll's offer of a $1,000 reward for proof of any one of seventeen canards against the Church.

But from the same issue, Father Reinhold enclosed a paid ad inserted by the Campbellites: "You, too, can be a saint! !"—the purport of it: "Some people believe that only a few become saints, and these only many years after death."

Oddly, they propose as dogma that "It is not a matter of obedience to the dogmas of any church, it is simply a matter of accepting the Christ revealed in the Gospels."

(We accept Him, too, so that must make all of us Campbellites!)

It's our guess that the non-Catholic ads won't last too long in Yakima because:

1. The minister generally gets tired preparing his weekly message;

2. The sects quarrel over the content of the ad;

3. They have so little of positive doctrine to propound; and just as soon as they turn anti-Catholic, they get bumped by the editor.

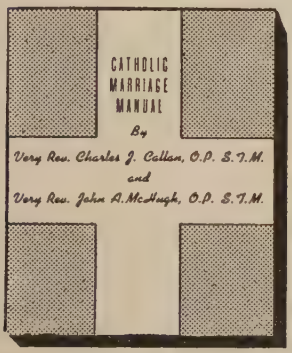
We prophesy that if the sponsors of the Catholic ad in Yakima hold out, they'll wear the non-Catholics down in a very short time.

In this same connection we have a note from the Paulist seminarians at the Catholic University, of whom we spoke in an earlier issue:

"Our circulation is now well into the six figures," they write, "and

Continued on page 708

A Book of Prayer, Counsel, Instructions and Meditations for Catholic Women



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by

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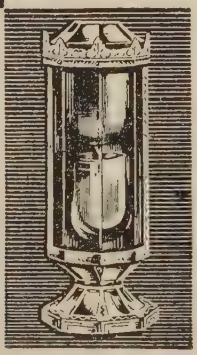

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The Priest

Vol. VI SEPTEMBER, 1950 No. 9

Editorial Comment

'Just Wondering'

ONE of our war correspondents recently quoted a young marine in the Korean war as having mused, "I wonder what we're doing over here fighting this war." According to the same correspondent, the query is often heard in those parts: "In bull sessions around the marine fox-holes, the same question was being discussed in Southwestern drawls, Brooklyn accents, and New England twangs." There were no answers, either. Everyone seemed agreed that the sooner it was over the sooner everyone would be back home.

Astounding naiveté, this?—or what is it?

We would like to think that our boys are simply surprized and even shocked at the speed with which they found themselves delivered to a fighting front. Who isn't amazed that the Korean pot came to a boil just at this moment—though God knows the fire has been under it long enough!

Yet there lingers a suspicion that maybe these kids of ours who now are engaged in a shooting war and who have been seriously imperiled by short-sighted leaders really have no idea what they're doing over there, that they do think it's just a matter of getting the nasty business over with in Korea and then going home.

If that be the case, they are in for a sad awakening, and a bitter disillusionment that may well destroy their faith in democracy; they have been living in a fool's paradise, if through no fault of their own.

Of course it is not easy for a democracy to be realistic and to face the facts. It is even more difficult for those at its helm to tell the people the facts. That might result in their being no longer at the helm.

The facts in this case are that these youngsters are the heirs of Teheran and Yalta and Potsdam, and victims of the almost

unbelievable miscalculations perpetrated in those several places in the name of political wisdom. They (and we) are paying the price of the sophistry, maintaining that Stalin was peace-loving and genial, the father of his people (not the infanticide he really is). They are the butt of the cruel joke Roosevelt and Byrnes and others pulled on us all when they maintained that they could handle "Joe." Jimmy Byrnes has lived to regret his remark that he "knew how to get along perfectly with Stalin" and Roosevelt's lips are sealed in death. These youngsters sit in Korea and await they know not what because of our bungling in China and our strange betrayal of Chiang Kai Shek.

The Deceived and the Deceivers

Prominent among those who deceived them are clergymen like Louie Newton, head of the Southern Baptist Convention, the Melishes, the Red Dean, Ralph D. Sockman and others too numerous to mention who fell for the party line—in all good faith, we assume.

Grievously responsible are many men chosen by the party for public life, entrusted with grave responsibilities they were incapable of or unwilling to bear. One thinks of Mr. Joseph Davies, Ambassador to Russia, whose mélange of ignorance and incomprehension became famous as "Mission to Moscow"; or of Henry Wallace, who has been revealed for all time by one Peglerian epithet—Bubblehead.

Not even the press was immune to propaganda-pro-Russia. *The Saturday Evening Post,* despised by some as a hotbed of reactionary Republicans and the tool of the rich, fell for Edgar Snow whom Eugene Lyons characterized as "one of the most notorious apologists for Kremlin policies." The overnight Muscovites came home with pompous and hollow rationalizations of what was really going on—half the time (at least) the implication being that the United States was at fault.

To set down this wearying and worrying story would take more space than either THE PRIEST or its readers could afford. On broad lines, too, it is simply the story of Munich again: characters have changed, other nations have taken over the principal roles, but the essential mistakes are still there.

Now kids wonder in far-off alien Korea what it is all about, and when they'll be through with it all, back home once more. Here at home people stand in line to hoard sugar and nylons and canned goods, while munition factories hum with incredible efficiency and scientists fret over the H-bomb and new planes roll off the assembly line and the Army perfects the bazooka to turn back Russian tanks.

Of course, there are reassuring voices raised, editorialists in national magazines tell us to be of good cheer, Mrs. Roosevelt thinks that the war

will be terminated shortly unless it drags on indefinitely, politicians desert the halls of Congress to scamper home for election campaigning (that's the only way to insure the future—vote Gump back into office), the peep-hole radio sciolists tell us what really went wrong and the more solemn analysts play off cliché against cliché.

Only a relatively few voices are raised in prayer and only a few seek out the parish church or the community chapel. There are those who recall the momentous voice of Fatima but they are not really numerous and none of them is important in the world—"not many wise according to the flesh, not many mighty, not many noble."

Can We Undo the Past?

All this is not to give way to pessimism, but to face the future soberly. For all we know the United States has power enough to blast its way across the world; Korea *may* be a mere military diversion. Perhaps we can undo a decade of fumbling and finagling. The untold billions already poured out in armaments and aids may be nothing compared to our real potential and the anti-government economists who raise the threat of national bankruptcy may all be mice—not men. But let us not be so foolish as to hail another false victory as we welcomed the last. Nothing has been solved.

" 'What more do you ask?' cry the captains and the kings and the prime ministers. 'Have we not promised you victory?'

" 'It is not enough,' say the people. 'We had victory before. It turned to ashes. It brought us to this hour, when once more our sons are about to die.' "

Where *has* there been any victory? People groan and travail under the oppressor's heel, not only in many a foreign land but here at home, too. One can still read the Epistle of St. James as if these were the words of a contemporary encyclical: "Whence do wars and quarrels come among you? Is it not from this, from your passions which wage war in your members? You covet and do not have; you kill and envy, and cannot obtain. You quarrel and wrangle, and you do not have because you do not ask. You ask and do not receive because you ask amiss, that you may spend it upon your passions. Adulterers, do you not know that the friendship of this world is enmity with God? Therefore, whoever wishes to be a friend of this world becomes an enemy of God."

We, above all, must not douse the light of faith in the glimmer of a false dawn. This is the time to proclaim far and wide that only a spiritual regeneration can save the world. And isn't it almost obvious by now when we have tried nearly everything else to no avail?

This is also the time to remind ourselves that our heritage

and our glory in the West is spiritual—not materialistic.

Just the other day we ran across a story which *The Catholic Mind* reprinted from the (Melbourne) *Advocate* about a Chinese Ambassador at the vanished court of St. Petersburg whose words, if heeded, might have kept that court and others from ever vanishing. Said this perspicacious Oriental, trained on Confucius, "The strength of Europe is not to be found in her armaments; it is not to be found in her science; it is to be found in her religion."

But we have forgotten this, and at the most inopportune time. We have engaged ourselves in a cosmic struggle with a power which, whatever its weakness, stands for something definite. It has principles, however vicious they may seem to us, which serve to keep it alive and energized and purposed. It has a religion of its own which is vital and active—the religion of complete materialism. It is, in the expression of a student of philosophy and religion, Fr. De Lubac, "anti-theistic." The term is important; for, as Fr. De Lubac uses it, it stands not for the academic and idle atheism of a bygone century, but for a fanatical program which is essentially anti-God. Thomistic philosophy has always given the primacy to final causes, to purpose. This religion has a purpose which motivates and produces results.

Not that we, too, do not have a religion and a purpose; but that for most of us they have become academic; they do not motivate; they do not produce results.

In bull sessions around the Marine fox-holes, the boys wonder what they're doing in Korea. Back home people queue up for nylons. The tanks roll off the line. For what?—G. J. G.

The Ten Commandments of Citizenship

1. Know your government.
2. Know the issues before it.
3. Keep up on foreign problems.
4. Be tolerant of other races, religions, and nationalities.
5. Practise your own religion.
6. Read newspapers and magazines critically.
7. Use your vote.
8. Follow closely the actions of your elected representatives.
9. Join political organizations.
10. Be American first.

—Catechetical Guild.

The American Church at Mid-Century

Thomas P. Neill

We must use the educated laity

THIS is a year of stock-taking. Almost every kind of "going concern" is taking account of itself here at the mid-century mark. Such an organization reviews its history of the last fifty years, derives what lessons it can from the past, analyzes present problems, and decides how to approach the future. American Catholics can take a large measure of satisfaction from a review of the Church's accomplishments since 1900. Thousands of church buildings and schools, hospitals, seminaries and convents have been built. A physical plant of almost unimaginable proportions has been constructed and maintained in the last half-century. And meanwhile immigrant Catholics have been conducted through the crisis of Americanization without an undue proportion lapsing from the faith they had associated with the old country and their native language.

The principal immediate task confronting the Church in 1900 was to build. In the providential order of things, the important priests and bishops of that time were great builders; the most important laymen were the fund raisers, the ticket sellers, the unselfish workers who raised the money and sometimes with their own hands erected the buildings dedicated in the Catholic communion to the worship of God. But concentration on building necessarily involved postponing other work. As the head of a family cannot provide for the education of his children and for their developing a full family life until he has put a roof over their heads, so the Church in America was not able in the first half of the century to develop among its members the full Catholic life.

Moreover, there were other difficulties the Church had to face in the first half of the century. These it had to overcome before Catholicism could come to the fullness of its life in this country. The great masses of Catholics, for one thing, did not have the social or economic status, the leisure, or the education conducive to the development of mature Catholic living. Many of them were immigrants or the children of immigrants. They naturally concentrated fiercely on the business of overcoming their social and educational handicaps and of becoming Americans. They worked to amass a fortune in order to give their children all those benefits of American culture which only money can buy. So their life naturally came to center in the precinct meeting hall or the store or factory rather than in the parish church. They assiduously read the help-wanted col-

umns rather than the Little Office.

Too Much Passivity

These Catholics were therefore poorly informed on religious matters. The clergy's most pressing duty in their regard was to keep them within the faith in a secularist environment. And the clergy, with the help of the Holy Spirit, did a good job of it. But the inevitable price had to be paid. The laity were passive spectators at Mass, passive listeners to sermons. The priest's authority on doctrinal and moral matters was stressed at the expense of an active understanding of Catholic truth and practice by the laity. An attitude grew up whereby the laity assumed that they were more or less literally "the sheep" of the Church who were to be ministered to as sheep rather than as human persons. And, it must be admitted, many of the clergy apapparently were happy to have such overly docile parishioners.

This passivity among the laity, it should be pointed out, was a general tendency in the early part of the century, but it was not by any means a universal thing. Within the last two decades, moreover, the average Catholic layman has tended toward a fuller, deeper, more active participation in Catholic worship. Statistics—if such figures were available—would show more people at daily Mass than before the Second World War. They would show, too, that more persons at Mass use the missal and to all appearances participate actively in the Holy Sacrifice. There are other indications of the Church reaching maturity in the last decade: the mushrooming growth of the retreat movement; the interest in contemplative orders; the attention given to the liturgy and the resultant lay participation in the public worship of the Church; the fuller appreciation of the Church's role in social and economic and family life. All these are signs that Catholics are beginning to live more like members of the Mystical Body than merely as "an-hour-on-Sunday" Catholics. The idea of Catholic Action is coming to be almost a commonplace — at least among graduates of Catholic colleges.

We have reason to believe, then, that the problems confronting the Church in the coming half-century will differ considerably from those of the last fifty years. They will be the problems of a Church no longer suffering from growing pains but faced rather with solving the problems of mature life. They will be the problems, too, of an organization which has grown so large—and in a way so powerful—that it can no longer be dismissed by Americans as an inconsequential element in our society. The wide interest in Paul Blanshard's book is proof that Catholics will no longer be tolerated, as they were in the past, just because they were so few and so unimportant. The Catholic Church in America will

be reckoned with in the coming half-century.

Two Problems Confronting The Church

There are two problems facing the Church today—and for the next few generations—which are deserving of serious consideration by the American clergy. One is a matter of "foreign affairs": how best to deal with outsiders now that the Church has grown large enough and strong enough to attract their attention and sometimes excite their fears. The other is a matter of "domestic policy": how best to utilize the educated laity, the successful business and professional classes anxious to perform the tasks of Catholic Action, a class that needs guidance from the clergy —but guidance of a radically different kind than in the past.

Because Catholics performed their providentially assigned task of building so well in the last fifty years, Catholics today are faced with the same problem that privately owned utilities, or labor unions, or any other large organization is facing today—the problem of public relations. There is something distasteful to most of us in the very idea of "public relations," for we think at once of toadying to the current whims of popular opinion, the Dale Carnegie business of winning friends and influencing people. But there is a higher level on which the art of public relations properly operates. For the Church it is basically the business of getting outsiders to understand the Catholic position on controversial matters. It is the business of getting a good hearing by not antagonizing people needlessly. It is the sort of thing the Gospels show Christ Himself doing with such consummate skill in his self-revelation through a period of three years.

In this matter of dealing with the general public, priests and bishops are like surgeons and professors. Probably authoritative within their own spheres, unless they are unusual persons, they get away from considering how people will react to their statements and their actions. They fall into the habit of speaking dogmatically on everything. Now in this day and age, with the rapid advance of advertising techniques and psychological knowledge, public relations has become the specialized art of winning good will and getting the public to endorse your policy or your product. And, I believe, it is not one which the clergy in America can afford to ignore.

Expert Advice Needed

Experts in public relations are in a position to suggest to college presidents, to pastors and bishops, the best way to phrase policy statements, the best time to conduct a drive, the points to stress in pleading for a law or speaking against a proposed measure. Such experts—the specially trained priest in the diocese or the president's assistant in the college—will be in a position to avoid the inadvertent blunder which invites attack

from those who wait eagerly for any excuse to renew their assault upon the Church.

In this sense, public relations is the first step in the Church's apostolic work of winning souls for Christ. For its aim is twofold: first, the negative object of not incurring ill will unnecessarily; second, the positive object of winning a benevolent hearing from the public for all those things which are peculiarly Catholic. In centuries gone by it was enough to gain the king's favor, but in the coming half-century it will be necessary—at least in this country—to have popular toleration if the Church is to accomplish its mission without unnecessary difficulties. As in the past, the king was approached through one who knew him well, so now it seems prudent that the general public should be approached through those who know it well: priests in the Church who have made a special study of the involved art of public relations.

The "domestic" problem of making the fullest use of an educated laity does not admit of any one easy solution. What is required is an appreciation by the clergy that there is growing up a class of laymen with the leisure, the intellectual equipment, and the apostolic zeal to participate in the Church's work—first by developing their own knowledge and practice of the Faith, and secondly by defending the Church in the marketplace. That there was no such numerous class of educated American laity in the past is sadly shown by the paucity of Catholics in the literary field, on university faculties, among the learned professions, and in the ranks of those who formed public opinion. Catholics did not receive a hearing in American intellectual circles in the past largely because there were few Catholics who had earned the right to be heard.

The Intellectual Defense

Within the last generation, however, Catholics have penetrated to some extent into these fields of intellectual leadership. And their numbers will increase with the generation now coming of age. These are Catholic laymen who want to meet intellectual attacks on the Church with an intellectual defense. They want to know at least the rudiments of Catholic theology. They want to know—and understand—the application of Catholic doctrine to social, ethical, economic, and political problems. For they are desirous of playing a part in applying these principles not only to their personal lives but to the society in which they live.

Such laymen need guidance from the clergy, for all this study and all this action must be done under episcopal control. This, I believe, constitutes an almost insuperable difficulty for priests who are already overburdened with their pastoral duties. Each of these fields has become an area of specialization in this complicated modern world, and no one man is capable of being a specialist in phi-

losophy, moral theology, doctrine, labor relations, canon law, biblical exegesis, and the hundred other fields of Catholic learning. But with the development of a Catholic press and with the more extensive post-ordination training of the clergy in most dioceses, it becomes possible for priests to achieve at least a measure of the specialized leadership for which educated laymen are looking today.

The awareness of the problem is the important thing at this point. And, as well as can be determined from our friends and acquaintances, there is a fairly wide-spread awareness among priests that for the welfare of the Church they must stay ahead of the laity intellectually so that they can continue to guide them and channel their activity under episcopal direction. This requires more of the priest than did the rather simple pastoral guidance of previous decades. But not to utilize the abilities and guide the apostolic zeal of the educated portion of the laity is to waste valuable material of which, it seems here in 1950, the Church can make much use in the coming half-century.

Obliging

A clergyman, his face red from wind and rain, approached a policeman. His overcoat collar was turned up, so that the policeman did not see the clerical collar.

"Can you tell me the time, please?" he asked.

"They'll be open in ten minutes," said the policeman.

A rural minister frequently visited just before supper and often stayed for supper.

Once there happened to be no meat in the house so the farmer's wife killed and cooked three chickens. Either the chickens were exceptionally tasty or the minister was extra hungry, he just kept on eating until not one bite was left on any of those chicken bones. The farmer felt rather angry about it, too.

As the minister was going out to his car a rooster perched on a fence started to crow and kept at it quite lustily. The preacher asked, "What is that old rooster so proud of that he crows so loudly?"

The farmer replied, "Oh, I guess he wants the world to know how proud he is of the fact that he has three sons in the ministry."

A priest tells the story of a Bishop who, at Confirmation, asked the about-to-be-confirmed the usual questions:

"Who am I—and what have I come to do?"

"You have come," answered the children, "to impose on the Holy Ghost."—**The Springfield Mirror.**

Poor Father Stanislaus!

Rt. Rev. George D. Mulcahy

In defense of efficiency

IT was the morning of January 15 in the parish of St. Pastorus.* The weary pastor was having his breakfast in the dining room of the humble rectory. Father Stanislaus had been up most of the previous night but this time he had not been concerned about the usual matter of a sick call. The headlines of the morning paper, propped up against the sugar bowl on the table before him, told the story:

ST. PASTORUS SCHOOL BURNS;
GENERAL ALARM FIRE

Father Stanislaus sighed deeply as he scanned the headlines. He was literally appalled as he considered the prospect of an endless succession of architects, builders, and insurance men pressing him for the attention and time which he owed to his loved flock. For, let it be known, Father Stanislaus was a very gentle and other-worldly priest who loved his people so much that he never allowed business matters to interfere with the care of souls. He simply had no time for mundane considerations. Perhaps he was thinking that now was the time to resign and retire to a monastery, as he had so often contemplated, leaving the present worldly matters to be handled by "worldly" priests.

Others, however, had read the morning papers and the doorbell was ringing before Father Stanislaus had quite finished his breakfast. Leaving his toast and coffee untouched, he hastened to the door.

The caller, as his card announced, was Mr. Amos Stuart, field representative of the General Fire Adjustment Bureau. A brisk individual, he explained that Pete Barton, an insurance agent in the parish, had called him. Father Stanislaus, at first somewhat awed by the formal card and the man's easy self-assurance, was now put at ease. Everything would be all right, he was assured. The companies were fair and would pay every cent they owed. In fact the companies were always especially kind to churches. Doing business with such an understanding individual did not seem too bad a prospect.

The first item of business pertained to the policies. These documents were in the parish office, a place rather unfamiliar to Father Stanislaus. He proceeded rather uncertainly to an old battered file in the corner and pulled out one drawer after another. After rummaging aimlessly for some time he began emptying the contents on the floor, revealing an amazingly endless quantity of such miscellaneous items as letters, marriage papers, church-

**Integrity*, Dec., 1947.

goods catalogues, circulars, cards, and collection envelopes. Every now and then he would find an insurance policy and hand it to Mr. Stuart until finally all available policies, a very sizeable pile, were assembled and the adjuster began his work. It soon appeared that most of the policies had long since expired. Indeed, only five were active policies—two on the school, two on the church and one on the rectory. It was not even noticed that there was no policy on the convent.

Mr. Stuart opened both the school policies and proceeded to read them carefully. It was time to put on some pressure so he creased his brow, pursed his lips, and grunted disapprovingly at what he saw. Father Stanislaus waited with some apprehension: "80% clause on both policies," he heard the insurance man murmur.

"Yes, I understand about that," Father Stanislaus said confidently. "Jim Peters, a good contractor in my parish, told me this morning that the loss would run at least $50,000, so I know I'll get only 80% of that, or $40,000." (Father Stanislaus wasn't entirely dumb in administrational matters, you see. What a talking point that would be next Sunday when he presented the picture to the people! A building fund drive, no pressure of course, might easily raise more than 10,000 and he could use the surplus to fix up the convent. But what was Mr. Stuart saying?)

A Bungling Pastor

It was Mr. Stuart's big moment. He was not a hard man but he had scant sympathy for bunglers. He conceived it his duty to let the axe fall as hard as possible "to teach them a lesson" as he explained to his wife that evening. "Men like that little priest I met this morning ought to have guardians."

The story he told was sad. Father Stanislaus' two policies on the church were written for $5,000 each. It would be difficult to see how he could collect $40,000 insurance under a total of $10,000 protection. And that wasn't all. The 80% clause did *not* mean that the insured gets 80% of any loss. It meant that the insured had at all times to carry insurance coverage totalling at least 80% of the insurable value of the building. If he did not he could collect only in proportion as he had fulfilled his contract. Mr. Stuart explained patiently and slowly, as one who had gone through this scene many times before, that in his judgment the school's insurable value was at least $100,000, although this would be checked by competent appraisers.

According to the requirements of the 80% clause, Father Stanislaus should produce policies totaling at least $80,000. Like a skilled logician he completed a fool-proof syllogism. But, he pointed out, Father Stanislaus'

two policies totalled only $10,000 or 1/8 of the required coverage. Therefore, Father Stanislaus would not even collect the $10,000 but only 1/8 of it or about $1,250.

And that was not all. There was no insurance on the furnishings of the school. In the manner of an offended teacher talking down to a naughty boy, Mr. Stuart next wanted to know why two different names appeared on the ownership title of the policies. (Father Stanislaus was surprised but noted that one was the present Bishop's name and the other that of his predecessor who had died twelve years before. Mr. Stuart mentioned something about the natural heirs being the real beneficiaries according to the wording of the title.) And why were two different locations given for the school? (Father Stanislaus, after some thought, concluded that the one policy was still written on the old school, torn down ten years ago. That explained why the rate was three times that of the other policy, too.) And why weren't the policies signed by the agent? The mention of the agent gave Father Stanislaus an idea. He would call in his agent. Mr. Stuart brushed the idea aside. Any agent who was dumb enough to write such policies would be no help at all. "All agents are dumb," he said flatly, with the supreme disdain of one department of a corporation for another.

"No Other Policies?"

By this time Father Stanislaus was so woe-begone that Mr. Stuart forbore mentioning various other minor errors in the policy as "talking points." He was in full control of the situation anyway. So he became the friend again. Surely Father had some more policies somewhere. He had noted that a policy for $25,000 written by the Super-Sales Insurance Agency had expired November 30, just six weeks previously. This agency was quite efficient and no doubt the policy had been renewed. What were all those papers on top of the desk? It was an idea indeed.

As Father rummaged through the papers on his desk, he explained somewhat brightly that he had always found that unanswered letters answered themselves. Also he had always hated "paper-work" as it interferred with "priestly work," so often times he did not get around to opening his mail at all. At length he found two letters from the Super-Sales Agency—the second and third in a series urging him to renew the policy. If Father Stanislaus had a system of recording phone calls and door calls, he would have known that the agency had called another half dozen times on the phone and its field representative had three times made his way to the rectory. But Father Stanislaus despised "systems" since they detached the priest from his people. So all letters had been

unanswered and the poor old soul who acted as housekeeper had one answer to all calls for Father Stanislaus. "Father is out. I do not know when he will return." She said this because it was the literal truth. There were several more policies on the desk and in its drawers, but unfortunately all had expired years and years ago.

Although Father Stanislaus did not know it, among certain unopened letters on the desk was an urgent request from a pastor in a nearby state for the baptismal record and letter of freedom to marry for Mary Grena, former Prefect of the Children of Mary in St. Pastorus Parish, who had gone to a distant city to find work several years ago. To Father Stanislaus, Mary was a model of all that a Catholic girl should be. But far away from home and in urgent circumstances she had waited for weeks for his letter. Finally in desperation she had yielded to pressure and attempted marriage before a minister. She was now excommunicated and multiplying mortal sins daily. If called upon to do so, Father Stanislaus would die for her as one of his precious flock—but he did not answer letters.

Days of Anxiety

The days that followed were most harrowing for one of Father Stanislaus' temperament. Unpleasantnesses multiplied. He did not walk among his people because they were not happy to see him. For the first time in his life he felt the urge to go south for a long vacation.

It seemed, for instance, that the president of the men's social club had loaned his expensive motion-picture projector, a screen, and some valuable film to the school the day before the fire and it was a complete loss. At a meeting of the club he had spoken bitterly about the pastor's incompetence and there were angry mutterings and growlings throughout the parish. A committee was preparing a petition asking his removal since no one was happy over the prospect of a $50,000 debt.

In the midst of the growing excitement Father Stanislaus was permitted to leave his parish very quietly and unobstrusively. The priest who arrived soon gained the affection of his people for his gentleness and holiness as well as their respect for his capable handling of the difficult situation.

The Dean of the district had the last word at a gathering of priests a few days later. "Isn't it strange," he mused, "Father Stanislaus and that pastor over at St. Efficientias seem so different but, in the final analysis, they are much the same. Poor Stanislaus ignored all business methods and as a result rushed from pillar to post for all the world like a chicken with its head cut off. He never got anything accomplished and was not even available to his people when

they needed him most. Let his pastoral epitaph be that he was a good man who meant well and his heart was certainly right.

"The ultra-perfect pastor of St. Efficientias is a slave to details and is getting worse as the years go on. He's so involved in regulations and systems that he never has time for his people. Of the two I suppose he is by far the worse for he is wasting such great ability on trifles. But both are ending up the same way —their ministry made ineffective because they have lost the good will and confidence of their people. "Thank heaven most of us seem to realize that we must use efficient methods in an understanding and kindly fashion as means to reduce the pressure of administration to a minimum so that we may be free to devote some time to the care of souls—including our own. It was St. Augustine who said, 'Peace is the tranquillity of order.' I guess that applies to parish administration, too."

Prayer For Peace
By His Holiness—Pope Benedict XV

Dismayed by the strife and jealousy which are bringing ruin to peoples and nations, * we turn, O Jesus, to Thy most loving Heart as our only hope. * O God of mercy, * with tears we invoke Thee to end wars and the horror of war. * O King of Peace, * we humbly implore the peace for which we long.

From Thy Sacred Heart, Thou didst shed forth over the world divine charity, * so that discord might end and love alone might reign among men. * During Thy life on earth, Thy Heart beat with tender compassion for the sorrows of men. * In this day, when hate often dominates, * may Thy divine Heart be once more moved to pity.

Inspire rulers and peoples with counsels of meekness. * Heal the discords that tear nations asunder. * Thou Who didst shed Thy precious blood that they might live as brothers, * bring men together once more in loving harmony. * To the cry of the Apostle Peter: "Save us, Lord, we perish." * Thou didst answer words of mercy and didst still the raging waves. * Deign now to hear our trustful prayers and give back to the world order and peace.

And do thou, O most Holy Virgin, * as in other times of distress, * be our help, our protection, and our safeguard. Amen.

Measure not thyself by thy morning shadow, but by the extent of thy grave; and reckon thyself above the earth, by the line thou must be contented with under it.—**Sir Thomas Browne.**

Now Is the Time to Protest

Human rights and the school question

James Healy

OUR rights come from God—from the Natural Law, not from the State. The State is for the individual—not the individual for the State. (In the Communist and Nazi States, the State is supreme—the individual does not count at all. This theory, in any disguise, is what we have to battle in our free America.)

We are endowed with certain inalienable rights. An inalienable right is one that cannot be taken—or given away. When people give away their rights without fighting for them, they are just as guilty as the tyrannical governments that take them away. Those people, who are slaves today under the tyranny of Russia, are not without guilt. They did not fight for their rights. They adopted the defeatist attitude — "What can we do?" The result is that they are now slaves. A man has a moral obligation to fight for his rights.

One of those inalienable rights is the right to the free and reasonable practice of our religion.

Another of those rights is the right of the parent to educate the child. To the parent belongs the right to educate the child—not to the State.

Father Healy writes from St. John's Church, Folsom, California.

Has the state then any rights in the matter of education? It certainly has. Being a society to promote the public good, it has the right to see that children are educated to the standard that the public weal demands. Ignorance is a social evil—and the State has a duty to see that it be eradicated. Furthermore, the State has the right, and even the duty, to establish schools for the children where the parents are remiss in this obligation. It has also the right to levy taxes for schools.

Here we come to a point of great importance. These rights of the State in the matter of education *do not give the State the control of education.* That right belongs to the parents, and can neither be given away by them nor usurped by the State.

Were we once to admit that the State has this right over the education of the children, then we would be subscribing to the theories of Hitler, Stalin, and all other dictators; and confessing that the individual belongs to the State. All our other fine theories of democracy and human rights would tumble down; for this is a fundamental right on which others are based: "To the parent belongs the right to educate the child."

Remember therefore that this is paramount among our human

rights. We must hold it at all costs. This is the "Valley Forge" of our liberties.

How Destroy This Right?

Let us suppose we were evil enough to wish to destroy this right; how would we set about to accomplish it? — how would we set about it in the U.S.A. for instance? The answer is simple. We would do it in the name of democracy, in the name of human rights; in the name of separation of Church and State, in the name of help for the poor and downtrodden, or any other such cry as would sound good, and deceive a great many honest people, but nevertheless secure the desired effect. Once that effect were secured, we could throw off the mask—and show the iron fist of tyranny. To do so we would work for a state-controlled school from which God should be banished effectively.

With God banished, we would have nothing on which to base our claim to our rights except the power of the State. Once people believed that theory, the end would be accomplished. Then we could do away with all freedoms and democracy, as would seem fit, and have an efficient, obedient and slave State. Hitler and Stalin succeeded in this direction—to a certain extent, at least.

Now today we are facing a similar danger in our United States. It may be distant, but it is real. Certain organizations and bodies (from different meanings, many meaning well perhaps) are working out a long-scale program of State-controlled education. This is being done under the plea of democracy and separation of Church and State.

A Look At Both

Democracy: In democracy we hold that the State derives its power from the consent of the governed (not from such an entity as the Supreme State). It is a government of the people, by the people, and for the people. Men have human rights. One of these, as we mentioned above, is the right of the parent to the education of his children. If he has the right to educate his children, he has the right to establish schools for his children. If he has the right to establish schools for his children, he has the right that school tax should be given him in a just and equitable manner. Those are rights that can neither be taken nor given away.

(Of course it is to be understood that these schools should come up to a reasonable standard established by the State.)

Now, therefore, we come to parochial schools of which we are hearing so much and apropos of which this article is written. Since the parents have established those schools according to their rights; then they have the right to the taxes for schools in proportion per capita to their number of children. This is real democracy. How then can these rights be denied in the name of democracy?

Instead of which, what do we see? These schools don't get one penny of the school-tax (and besides they are forced to pay even a state-tax in the State of California). This is an injustice to which we seem to pay little attention. Yet this is our natural right; and let us remember what I said heretofore about people who adopt a "laissez faire" attitude about their rights. We cannot give those rights away. Moreover, those rights are recognized in all civilized countries. This is true in the so-called Protestant lands—England, Germany, the Scandinavian countries, etc.

Now those Protestant countries do not believe in freedom of religion except in a very limited sense. They all have an established religion—a religion established by the law of the State. But so basic is the right of the parent to the education of the child, and his right to the proportion of taxes collected for this purpose, that those countries don't even give it a thought, so much so that propounding this idea will seem novel to many.

Consider the Facts

Now let us consider the second plea—separation of Church and State. With regard to this, it is just as well that we should look at truth and facts clearly and not be blinded by cant and propaganda. One religion alone believes in separation of Church and State—each being supreme in its own department—and that is the Catholic Church. As Al Smith used to say, let us look at the record: Protestantism, wherever it is in power, has believed in having itself established as a State religion. This means that the ruling powers belong to that religion, and the ministers of that religion are paid by the State. It means also the exclusion of the members of other religions from all important State positions.

Let us just examine the home of those religions. Germany and the Scandinavian Countries, the home of Lutheranism, have Lutheranism as their established religion. Other religions have a limited freedom. England, the home of Episcopalian Protestantism, has an established religion—indeed it's taken for granted there. And these religions here in the U.S.A. have still the same format and guiding spirit. Why then do they cry so loudly for separation of Church and State, when union of Church and State seems to be one of their basic tenets? Does not their idea seem to be that they should be free to practice their religion and make every other one do the same? Verily "the gentleman doth protest too much."

Our Position On Separation

The Catholic Church on the other hand believes very strongly in the separation of Church and State. She denies the state the right to control or establish any religion. Catholic countries

do not have an established religion. You do not have to be a Catholic to hold even the highest position in the government. Again we take a look at the record. In July, 1949, there was buried in Ireland—with Protestant services from St. Patrick's Cathedral in Dublin—one of the greatest Irishmen of this century: Dr. Douglas Hyde, Ireland's first president—patriot, scholar, saintly gentleman and Protestant. (He was one of the writer's professors in the University of Dublin.) He was elected president because he was a worthy Irishman. Did the Irish people turn him down because he was a Protestant? Heaven forbid. They would have been acting contrary to the spirit of Irish patriotism and the teachings of the Catholic Church if they did so.

This thought should be worth some study by the Protestants of this country. The Protestants of this country are, as a class, decent and patriotic Americans, and are certainly not represented by the bigots who try to scare people by false cries that the Catholic Church will get hold of the government, that the power of the Pope will rule America, etc., etc. People who say these things are either ignorant or lying. If these things were so, it's a wonder it hasn't happened in Ireland, one of the leading Catholic countries in the world. No, the Catholic Church knows only too well that union of Church and State means the death of the Church and the vanishing of human rights. It's akin to the union of a wolf and a lamb in one cage—a wonderful arrangement for the wolf. In the union of Church and State, the State is the wolf. From the days of the Roman Empire down to our times, the Catholic Church has fought for her freedom against the tyrannical inroads of the State.

Absurd and Illogical Reasoning

Now we come to the second point: that the State shall not establish or support any religion. If the State supports parochial schools it is supporting a religion; ergo, it must not support parochial schools. Now this reasoning is both absurd and illogical. The Catholic Church, or any other church that has parochial schools, is not asking the State to support religion. It asks that the State support the education of its children, for which education the parents pay taxes. And as they have the constitutional right to choose that type of education, they have the right to the funds levied for that purpose. They do not have to accept the brand of education the State tries to stuff down their throats under the harmless appellation of public-school education from which God is excluded. For this is teaching the religion of paganism, and no State has a right to teach that, even when it is paraded in the name of freedom of religion. The fact that in the parochial school re-

ligion is taught is beside the point; that is done free. It is for the general education that the school tax is due.

School tax is due by constitutional right to all parochial schools according to their per-capita attendance (provided the schools reach a reasonable standard). To deny that tax is an injustice. This is an injustice all honest Americans, both Catholic and non-Catholic, must endeavor to take away. We demand only the support of education—not of religion. And to deny this to people on the grounds that it is public support of religion, because the schools teach religion also, is about as unreasonable as saying that John Murphy, who works for the State of California, must no longer be paid by the State, because, forsooth, he gives five dollars each Sunday of the money he was paid by the State to the support of St. Patrick's Church in Plainfield, and is thereby using State money for the support of a particular church. We hear all those illogical arguments. Why? Because "the children of darkness are wiser in their generation than the children of light." They make all the noise, while the children of light seem to be interested in hiding the light.

The duty of clinging to our rights is a duty of Catholic and non-Catholic alike. This duty we cannot shirk, for "eternal vigilance is the price of freedom." These are the principles that must guide us if we wish to keep our country free. Take God away from the schools—and from the youth—and soon atheistic Communism will find fertile ground. The move is underfoot today. What are we doing about it?

Perhaps Catholics are rather easy-going and tolerant. But this must not lead us to neglect of our duty. The people of the United States are fair-minded when they are shown the truth of a situation. It's our duty to put our case clearly and fully. "Show the people the light and they'll find their own way."

How It Started

The name "Shrove Tuesday" is another link with our Catholic past. To shrive or to be shriven are the terms our forefathers used about the Sacrament of Confession. It was the old custom in this country to prepare for Lent by going to confession on either the Monday or Tuesday before Ash Wednesday, and hence this time was often called Shrove Tide. A bell is still rung, by ancient custom, in several of the old parish churches, which is called by the people "The Pancake Bell," but it is really the bell that used to call them to the church for their Lent confession.—**Relics of Popery.**

The Origins of Parish Missions

Howard D. Lavelle, J.C.D.

Largely the work of the regular clergy

AT this time of the year many pastors are preparing for the familiar spiritual activity in their parishes known as the sacred parish mission. Canon 1349 of the Code of Canon Law obliges pastors to hold such a mission in their parishes at least every ten years. Many dioceses, taking full advantage of the leeway granted by the use of the words *at least,* require pastors to hold missions for their faithful oftener than the law of the Code demands.

The value of sacred missions in developing the spiritual life of a parish is generally recognized. The attendance at such missions is usually very good. There is something about this type of spiritual exercises which attracts the interest and devotion of men, women, and children alike. If the mission is well-given and well-attended, beneficial effects, in elevating the spiritual life of the parish, will soon be manifested by a more frequent reception of the sacraments, and especially by a penitential return of sinners to the conscientious practice of their Faith.

Although the nature and procedure of a sacred mission is well known by most Catholics, it may be of interest to know something about the origins of this important religious exercise. The gradual development of the idea of popular missions can be traced from the time of Christ and His Apostles until the thirteenth century, when popular missionary endeavor became intensified. The proximate occasion for the rise of missions, however, seems to have come later, with the emphasis on preaching the Counter-Reformation in the sixteenth century.

Protestantism replaced the altar with the pulpit. While the Catholic Church could never sacrifice the center of its dogma and devotion in favor of preaching, nevertheless the Church authorities realized that the best way to fight heresy is to preach the truth. Consequently doctrinal preaching was strongly encouraged, and there were founded new religious societies whose specific purpose it was to fight heresy by preaching the orthodox doctrine.

The Public Exercises of St. Ignatius Loyola

One of the most famous of the societies which fought the so-called Reformation was the Society of Jesus, founded by St. Ignatius Loyola in 1534 and approved by Pope Paul III. One of

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The writer is a priest of the Diocese of Seattle.

their principal weapons in bringing back many to the Faith was the public presentation of the *Exercises of St. Ignatius.* These *exercises* consisted of instructions, admonitions, warnings, prayers, meditations, examination of conscience, and other such practices. Pope Paul III in 1549 gave his enthusiastic approval to the practice of holding the *Exercises of St. Ignatius* in public.

Some of the great Jesuit preachers during this period were St. Peter Canisius, St. John Francis Regis, St. Francis di Geronimo, and Paul Segneri. St. Francis di Geronimo established at Naples the *Oratorio delle Missioni* in order to provide lay helpers who would bring people to the missions.

The Capuchin Missions

The Capuchins played a very important part in the history of the people's mission. Eusebius of Merlon and his Capuchin confreres traveled through much of Europe, preaching to the people and catechizing. This type of preaching gradually became systematized with the development of definite sermon topics and a regular plan of procedure before the end of the sixteenth century.

The missionary work of the Capuchins was not confined to any particular country in Europe. Missions were given by them in Italy under the leadership of John of Ferno, Girolamo of Narni, and Francis of Negro. A distinctive feature of the Capuchin missions in Italy was the opening or closing of the mission with the *Forty Hours' Devotion.* This devotion began at Milan about the year 1534, and it soon spread into other cities of Italy. It has not been definitely settled who started this devotion, but it subsequently received the approval of several Popes.

Missions were given by the Capuchins throughout France. Outstanding missionaries were Jerome of Laurens, Valentine of Nantes, and Francis of Toulouse. The primitive development of missions in France by the Capuchins apparently had no connection with the later development of sacred missions by the Vincentians. Religious processions and pilgrimages to the ancient shrines were characteristic of these early Capuchin missions. The first attempts at the organization and systematization of popular missions were made by Joseph of Tremblay, better known as Pere Joseph, the friend and counsellor of Cardinal Richelieu. Under his direction an organized missionary enterprise was begun which was carried out by specially chosen and trained friars.

The Capuchins, under the leadership of Cherubim de Maurienne and with the encouragement of St. Francis de Sales, the Bishop of Geneva, gave missions alongside of the Jesuits in Switzerland. Spain also witness-

ed their missionary activity under the Venerable Joseph of Carabantes, and missions were given throughout Austria, Germany, and the Netherlands under the leadership of St. Lorenzo of Brindisi and others. Under the direction of Francis Nugent, missions were given secretly by the Capuchins and the Jesuits throughout England, Scotland, and Ireland, until the penal laws made the work absolutely prohibitive.

The Oratorians and Eudists

The other branches of the Franciscan family, the Dominicans, and the various religious and secular clergy also aided in the gradual development of sacred missions throughout Europe. Particularly active, in the parochial mission field were the Oratorians, founded by St. Philip Neri in 1575, and the Eudists, founded by St. John Eudes in 1643. The Oratorians were given permission by Pope Paul V to give public exercises. St. John Eudes set the example for his society, for it is reported that he gave 110 missions during his lifetime.

St. Vincent de Paul

Planned sacred missions, as they are known today, were developed principally by the great St. Vincent de Paul in the middle of the seventeenth century. It was while he held the position of Chaplain at the home of his patron, Emmanuel de Gondy, Count de Joigny, that he began his great work in the field of sacred missions. On January 25, 1617, he preached a remarkable sermon in the village church of Folleville which was near the Chateau of the de Gondy family. It was a simple sermon on the benefits of making a good general confession, but yet it produced astonishing results. So many of the villagers desired to go to confession that it was necessary to obtain the aid of two Jesuits from a nearby village. Impressed by this incident, Madame de Gondy asked Vincent to give regular courses of instructon for the villagers near her estates. These courses were given the name of missions and soon became very popular.

In 1625, with the encouragement of Madame de Gondy and the approval of her brother-in-law, Jean Francois de Gondy, Archbishop of Paris, Vincent with a few secular priests began giving missions in the rural districts near Paris. Soon St. Vincent de Paul was preaching missions all over France from the slave galleys at Bordeaux even to the court of King Louis XIII. The ownership and all the rights of an old college in Paris, called "des bons Enfants" were turned over to St. Vincent by Archbishop de Gondy of Paris. Here the Congregation of the Fathers of the Mission was founded in 1626. In 1632, the house of St. Lazare in Paris was given to the Congregation, and it soon became the headquarters for the missionary work from which the

members obtained the popular name of Lazarists. From 1652 to 1660 more than 700 missions were given from the house of St. Lazare alone.

The Patron of Missions Among Catholics

One of the outstanding figures in the development of sacred missions was St. Leonard Casanova, called Leonard of Port Maurice because of his birthplace in what is now Italy. Pope Pius XI recognized his prominence in the history of sacred missions when he designated St. Leonard of Port Maurice as the patron of missions among Catholics on March 17, 1923 in an Apostolic Letter.

St. Leonard belonged to the *Riformella,* an offshoot of the *Reformati* branch of the Franciscan Order. He received the habit in 1697, and was ordained to the priesthood in 1704. Soon afterward, Leonard was sent to the monastery of Monte alle Croci near Florence, and there he began his work of giving missions to the people. Great austerities and severe penances were practiced by St. Leonard and his companions during their missions. His fame became widespread and he was called to Rome at various times by Popes Clement XII and Benedict XIV. A *Diary* of St. Leonard's missions was written by Fra Diego of Florence, which proved a valuable help for later missionaries.

The Passionists and Redemptorists

The Congregation of Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ, the members of which are better known as the Passionists, was founded by St. Paul of the Cross in 1725 at Castellazzo, Italy. The Passionists made the work of sacred missions an important part of their apostolic endeavors. They gave missions in cities and small towns throughout the Italian states, and by the end of the eighteenth century they had twelve retreat houses for their missionaries scattered at various places in the country. A characteristic feature of their missions was the emphasis placed on instructions about the Passion of Our Lord.

It would take a lengthy book to do justice to the work of the Redemptorists in the rise of sacred missions. St. Alphonsus Liguori founded the Congregation of the Most Holy Redeemer at Scala, Naples in 1732. The work of St. Alphonsus and the Redemptorists in the development of sacred missions will be summarized briefly in another article.

Many other religious societies and congregations also played important roles in the rise of sacred missions. Among these were the Holy Ghost Fathers, the Missionaries of the Company of Mary, the Precious Blood Fathers, the Paulists, the Mercy Fathers, the Oblates of Mary Immaculate, the Marist Fathers, the Holy Cross Fathers, as well as some of the older ord-

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ers such as the Augustinians, the Franciscans, the Dominicans, and the Carmelites.

Sacred Missions in the United States

The bishops and the clergy in the United States were given the opportunity to observe the benefits derivable from sacred missions when, in 1839, Pope Gregory XVI sent Charles Forbin-Janson, the Bishop of Nancy and Toul, France, on a missionary tour throughout the United States and Canada. For two years he gave missions to the people and retreats to the clergy with remarkable success. Pope Gregory XVI made Bishop Forbin-Janson a Roman Count and an Assistant at the Pontifical Throne in recognition of his service in demonstrating the benefits of sacred missions to the American people.

The Second Plenary Council of Baltimore (1866) strongly recommended the holding of sacred missions in all the dioceses of the United States. This council made specific suggestions for suitable times to hold sacred missions and also warned against abuses which might hinder their work. The founding of Diocesan missionary bands was strongly urged by this council. The emphasis on sacred missions by the Second Council of Baltimore had much to do with the rapid development in the practice of holding missions in this country.

Are there missionary territories in the U. S. A.? Decidedly so. Out of a total population of 132,000,000, approximately 30,000,00 are Catholics. Then there are some 36,000,000 Protestants, split up into 400 different divisions. Other religious bodies, including Jews, Oriental Christian sects, Jehovah's Witnesses, Mohammedans, Confucians, have a total of less than 8,000,000 members. This leaves nearly 60,000,000 Americans outside of all the churches, and committed to no religious practices.

In over 1,000 counties throughout our country there are no resident Catholic priests. Throughout a large part of our land the rural sections are inadequately served. Furthermore, among the 13,000,000 colored people in the United States only some 300,000 are Catholic. There are some dioceses where few of the priests receive sufficient income for their daily support. They depend upon their friends, or on the Mission Aid Societies, such as the Catholic Church Extension Society of America, the American Board of Catholic Missions and The Society for the Propagation of the Faith.

These facts are sufficient to prove that there is a vast amount of missionary work to be done in these United States. —**From Catholic Missions.**

The Church and the Jew

Lon Francis

The Popes have never persecuted

THOSE who charge the Catholic Church with having persecuted the Jews in the past do not differentiate between the Church and the people, or the Church and the State, whose civil rulers might have been at least professedly Catholic. Dissenters in religion, whether they were Jews or Protestants, were frequently opposed by fanatical Catholics, as Jews and Catholics were frequently persecuted by Protestants. They were also at times persecuted by civil rulers of the Hitler type for reasons of their own. But the Catholic Church *never* approved of oppression or persecution of any kind.

The author of *Antisemitism* charges Catholics with having forced their religion on the Jews at times, and forced their baptism. If this happened, Catholics were not acting for their Church, which teaches that Baptism may never be administered to an unwilling person. The same author, however, does distinctly declare that the Jews were never persecuted in Italy and in several other Catholic countries. But if the Catholic Church condones persecution, why would we not find it prevalent *especially* in Italy?

The Protestant historian Hurter quotes from a Brief of Pope Innocent III, dealing with Jews, which represents the mind of the Church. The quotation reads as follows:

"However obdurate they may be, their refusal to hearken to the Prophets, to accept the doctrine of the gospel, and to acknowledge the divinity of Jesus Christ is no reason why we should withhold protection from them. And moved by Christian charity, we accord it to them, as our predecessors of happy memory, Calixtus, Eugene, Alexander, Clement, and Celestine have done. No Christian must force a Jew to receive Baptism, for faith does not come by constraint . . . No Christian shall presume to do any injury to a Jew in person without a judicial sentence, nor seize their goods, nor infringe on their ancient usages in those countries where they have a permanent residence . . . All this under pain of excommunication."

To this testimony of the German Protestant may be added that of the Anglican Dean, Milman. He says:

"Of all European sovereigns, the Popes, with some exceptions, have pursued the most humane policy towards the Jews. In Italy, and even in Rome, they have been more rarely molested than in any other countries. They have

long inhabited in Rome a separate quarter of the city; but this might have been originally a measure at least as much of kindness as contempt—a remedy against insult rather than an exclusion from society." *(History of the Jews,* vol. iii. p. 300; London, 1829.)

In his *"The Charity of the Church,"* Denis Gargan, D. D., writes:

"It is an incontroverted fact that in Italy, especially in Rome and Venice, the Jews enjoyed longer and more uninterrupted tranquility than in any other part of the world . . . Gregory the Great rebuked the Greek emperor Phocas for excessive and sanguinary zeal against the Jews . . . In the tenth century the Bishops of Spain resisted the frenzied determination of the people to exterminate the Jews. A century later their lives and property were saved in France by the Bishops. In the 12th century they found new protection in Innocent II, Alexandria III, and St. Bernard against the outrages of the Crusaders. In the 13th century Gregory IX defended them in France, England and Spain. Popes Clement V and VI, who reigned in the 14th century, used their authority to save them. The learned Jew Avigdor distinctly acknowledged that Gregory the Great was their protector in every part of Christendom. During the terrible pestilence of 1348 in France it was rumored that the Jews had poisoned the wells . . . The Pope refuted the calumny, and gave them asylum in Avignon."

In the Twelfth Century

Benjamin of Tudela, who wrote an interesting book of travels in the twelfth century, observes:

"A journey of six days from Lucca brings you to the large city of Rome, the metropolis of Christendom. The two hundred Jews who live there are very much respected and pay tribute to no one. The principals of the many eminent Jews residing there are R. Daniel and R. Jechiel. The latter is one of the Pope's officers, a handsome, prudent and wise man, who frequents the Pope's palace, being the steward of his household and minister of his private property."

In the fourteenth century that singular shout of "Hep! Hep!" which meant death to the Jews, was heard throughout Europe. "Hep" was formed from the initials of the sentence, "Hierosolyma est perdita"—Jerusalem is lost. Rome alone did not join in the cry; and the Jews sent a deputation to the Pope to solicit his protection. Dean Milman speaks of the Ghetto, a Jewish quarter of Rome, as a place to which the Jews were consigned in a spirit of kindness, to protect them from insult. The Jews followed the Pope to Avignon.

The Popes are the only rulers in Christendom who have never persecuted the race of Israel. In

a work on the former and present position of the Jews in Germany, published at Halle in 1809, Spiker, an impartial historian, says:

"In those dark ages it was often made a matter of reproach to the Popes that they, whose special duty it was to extirpate heathenism and every sort of heresy, yet took the Jews under their protection and not only sought to preserve the race, but to add to its increase."

As early as the sixth century, fanaticism, or at least, a mistaken zeal for religion, was at work in persecuting the Jews. Sigbert, the King of the West Goths, compelled by force all the Jews in the kingdom to be baptized. They who resisted were savagely beaten and banished; but Gregory the Great admonished the bishops to oppose such deeds of violence, and to insist upon the necessity of voluntary conversion. In Wurzburg, one of the cities of the empire under the rule of a prince-bishop, a feud raged in 1261 and 1265 between the bishop and the citizens, in the course of which, in their baffled fury, the people turned upon the Jews, whom they plundered unmercifully, maltreated and drove into exile. Albertus Magnus, the famous master of St. Thomas Aquinas, in effecting a reconciliation between the bishop and the people, insisted that the citizens should compensate the Jews for their losses, recall them from banishment, and provide for their security.

When the banished Popes of the twelfth century returned to Rome, the Jews in their holiday garments went forth with the rest in procession to meet them, bearing before them the thora.

Pope Innocent III, in the year 1199, published an ordinance designed to take the Jews under his own protection against oppression. "Much as the unbelief of the Jews is to be censured," he wrote, "yet, inasmuch as the Christian faith is really confirmed by them, they must suffer no hard oppression from the faithful." He appeals here to the example of his predecessors, which is followed:

"No one should compel them by force to submit to baptism; but in case a Jew makes it known that of his own free will he has become a Christian, then no hinderances whatsoever shall be thrown in his way to prevent him from receiving baptism; for he who comes to the ordinance of Christian baptism through constraint cannot be a true believer. No one should molest them in possession of their property, or in the observance of their customs. In the celebration of their festivals they should not be disturbed by tumultuary proceedings." (Epist. Lib. ii, Ep. 302).

When the Jews in France, in the year 1236, saw themselves abandoned to the ferocious cruelty of the Crusaders, they, too, applied for help to the Pope,

then Gregory IX. He, in consequence, sent a letter to France, expressing, in the most emphatic language, his indignation at such barbarity:

"They did not consider," writes the Pope, "that while Christ excludes no nation and no race from salvation which He came to bring to all mankind; still, as everything depends on the inward operation of Divine grace, no man should be forced to receive baptism; for as man fell by his own free will, yielding to the temptation to sin, so with his own free will he must follow the call of Divine grace in order to be recovered from his fall." (Raynaldi, Annales ad ann. 1236, sec. 48).

Pope Innocent IV, to whom the Jews of Germany complained about the oppressions and persecutions which they had to suffer from secular and spiritual lords, issued a Brief in the year 1248 for their protection, etc. *(History of the Church,* Bohn's Ed., vol. vii, pp. 99-104).

Again, towards the middle of the fourteenth century, when a terrible persecution of the Jews broke out, spreading from Switzerland all over the Rhine provinces, in which many thousands of Jews perished at the stake, Pope Clement VI forbade, under the penalty of interdict, the continuance of the persecution; and, in like manner, John XXII took the Jews under his protection.

The Jew Avigdor was a member of the Jewish Assembly convoked at Paris by Napoleon I. On that occasion Avigdor made the following declaration (Collection of the Acts of the Assembly, Milan, Destefanis, 1807), which was adopted, inserted in the minutes, printed and forwarded to the Minister of Public Worship:

"The Sovereign Pontiffs protected and received into their States the Jews who were persecuted in other parts of Europe, and the priests of all nations have defended them. It is our duty to pay this debt of grateful acknowledgement. The Jewish Deputies of the Empire of France, and of the Kingdom of Italy, penetrated with gratitude for the continual favors of the Christian clergy in past ages to the Jews in the different states of Europe, and grateful for the protection extended to the Israelites by several Popes and many priests, when they were expelled from society by the prejudices, ignorance, and barbarism of the age, resolve that an expression of their sentiments be recorded in the Acts of the day, in order that it may be a perpetual memorial of the gratitude of the Jewish Deputies of the Assembly for services rendered in past generations to their race by ecclesiastics in the different nations of Europe."

Sheltered at Avignon

In 1348, when the Black Death swept Europe, the Jews were freely accused of responsibility

for it, but Clement VI, who was then residing at Avignon, France, issued a decree demanding their protection, and the Pope himself afforded them a refuge in his little State of Avignon.

Back in March, 1921, Rabbi David Philipson, of Cincinnati, speaking on the subject "Famous Non-Jewish Defenders of the Jews," praised Pope Clement XIV for his denunciation of the charge that the Jews used the blood of Christians at their Passover celebration, after proving the falsity of the charge.

In the same discourse he praised the French Churchman, Abbé Gregorie, who fought for the public recognition of the rights of the Jews to citizenship in France with all the privileges which go with it.

We beg to cite another instance by way of proving that the Catholic Church does not tolerate the forced conversion of a Jew or of anybody else.

The Congregation of the Holy Office, some twenty years ago, ordered the abolition of the "Friends of the Israel Association," an organization designed to facilitate the conversion of Jews to Catholicism. In explanation the Holy Office declared: "The Association had begun to use methods contrary to the true sense of the Church's teaching." That teaching is that everyone must decide freely for himself whether he would embrace the Catholic religion or not, receive Baptism or not.

Catholic teachers have the responsibility of emphasizing "in a particular way the sound program of interracial justice as a most essential contribution they can make in the education of Catholic leaders of tomorrow," declares a resolution adopted at the 1943 meeting of the American Catholic Sociological Society in Cleveland.

"At a time when every effort should be made to secure national unity and preserve high morale," says the resolution, "it is important for Catholic educators to lend their influence by insisting that complete social justice be enjoyed by Americans of every race, creed and color."

The resolution urges, "as a practical means to this end," the inclusion "of the Catholic program of interracial education in every Catholic social action undertaking."

We agree with Valentin that "Jewish Radicalism in the United States, which plays a certain part in the American Labor movement is principally of Eastern Jewish origin;" that "Jewish Radicalism is no universally Jewish phenomenon;" that "these Radicals detached from Judaism and Jewry, are not representatives of the Jewish spirit;" that "so long as Conservatism was anti-Jewishly inclined, the Jews obviously could not sympathize with it."

The argument used by Hugo

Valentin in his work, *Antisemitism* could be used with equal force against unreasonable enemies of the Catholic Church. For instance, Mr. Valentin insists repeatedly that the whole race of Jewry should not be blamed for either the rationalism, the radicalism, or the anti-Christian activities of groups of Jews, and he reasons rightly. But on the same principle, the ill-treatment of Jews by a few Catholics in whatever country, through the centuries, should not be blamed on the Catholic Church.

The spirit of the Catholic Church is certainly to be gathered from pronouncements of her official spokesmen, and they have invariably been uttered in denunciation of the persecution of the Jews.

Valentin also makes the point that the Jews have been driven into Communism and into Radical movements because the Conservative governments so often oppressed them. We agree with him that this was quite natural, but having joined Radical movements in various countries, it seems almost equally natural that Conservative forces should oppose them just as they would oppose Catholics if they did the same thing.

One may be right and still suffer persecution; in fact, the Catholic Church maintains that she has been the object of persecution principally because she has adhered to the truth as she believes it, to principle as she conceives it, and has never drifted from her position whether opposed or not.

Another point which Valentin makes is that many men, frequently referred to as Jews, including Karl Marx and Leon Trotsky, were never given to Jewish religious practice, and were only nominally Jews. The point is well taken, but it has application equally to Catholics. How often is the Catholic Church held responsible for the deeds of persons only nominally Catholic? How often has a Catholic candidate for public office been opposed because of his religion, even though he was a poor Catholic in practice?

The author of *Antisemitism* admits participation of Jews in the Revolutions which took place shortly after the World War in Russia, Austria, Hungary and Germany, although he believes that their number was relatively too small to warrant persecution. He believes that eastern Jews were drawn into Communism by its disregard for race and religion; that they believed that a victory for Communism in Poland and Romania would mean liberation for them. Catholics believe that a victory for Communism in any country would mean slavery for their Church.

He believes that the "whole Jewish policy of Tsarist Russia was in a high degree calculated to throw the Jewish intelligentsia and the Jewish workers into the arms of the extremist party,"

that it was perfectly natural for "the younger Jewish generation, especially the so-called intelligentsia and semi-intelligentsia, the radical camp;" that "the Jews are strongly represented in the Soviet Russian bureaucracy and in the Comintern, especially in the higher grades, though by no means to the extent that is asserted in many tenacious Anti-Semitic publications."

If such are the facts, as reported by a well-informed Jew, then do you think the Christian was justified in expressing his regret?

We are judging the Jews only as we would judge the Catholics, who also have been unwarrantedly mistreated and persecuted.

Whatever grievance Catholics have against Jews—not the Jew—is based principally on their connection with anti-Christian organizations, all vehemently anti-Catholic.

Three Proofs

The Marquis of Ripon, at the time Grand Master of the English Freemasons, was given the task of writing a book against Catholicism, to counteract the influence of the Oxford or Tractarian Movement which was then at its height.

In order to acquaint himself with the enemy, the Marquis undertook an extensive course of reading on the Church for the purpose of finding out its weakness. After ten months of read-in, instead of writing the book he was expected to write, he went to the Oratorian Fathers and asked to be received into the Church. His fellow Masons demanded an explanation which the Marquis gave in the following words.

"I came upon three things in the Catholic Church whereby every unbiased person must perceive that this Church, and only this one, is the Church of Jesus Christ. In the Catholic Church is the Rock, the Confessional, and the Tabernacle."—**Contributed.**

"A smooth and easy life, an uninterrupted enjoyment of the goods of Providence, the pleasures of sense, the feeling of security, the consciousness of wealth — these, and the like, if we are not careful, will choke up all the avenues of the soul, through which the light and breath of heaven might come to us."—Cardinal Newman.

He who is false to present duty breaks a thread in the loom; and he will find the flaw when he may have forgotten the beginning and the cause of it.—Walter, O.S.B.

Code and Cult

St. Patrick's Seminary
Menlo Park, California

P. J. Lydon, S.T.D.

Must a church have a bell which is consecrated or blessed?

It is fitting (convenit) but not necessary to have a bell (C. 1169). If there are bells in a consecrated church the bells should also be consecrated (S.C. R., Jan. 22, 1908). The formula for consecration is in the Roman Pontifical. The blessing of bells (no unction) is done according to the formula of the Roman Ritual.

Does the reading or retaining of forbidden books involve excommunication?

Not in every case. To incur the censure the book must be written by formal heretics, schismatics, or apostates who defend heresy, schism, or apostasy. Secondly, any book condemned specifically by the Pope himself in Briefs, Encyclicals, etc. This latter case is rare, since in most cases books are condemned by the S.C. of the Holy Office. The person must have full knowledge (scienter) that it is a grave sin and that there is a censure, and he must read or retain such books without proper permission (C. 2318). There are many forbidden books whose titles are not found in the Official Index (1948 — Vatican City). For what is forbidden by the general law—outside the index—see Canon 1399.

A physician said to a Catholic student lately that religion and science are not opposed but that Catholic dogma conflicts with science at times.

The word "religion" in the mouths of many today is a very vague thing—mostly sentiment, good will, charity, idealism, the Golden Rule, etc. The genuine religion of Christ is faithfully expounded and preserved by His Church. It contains dogmas of faith, moral principles, a sacramental system, etc. It is very definite. No defined doctrine is ever opposed to any demonstrated truth of science. There are opinions in theology and theories and opinions in science. In neither case have we a dogma of faith or a scientific truth. The Church condemns not true science or true philosophy but materialistic views, e.g., atheism, denial of free will and of sin, etc.

In the time of Galileo (1616) the general belief in Europe was that the earth stood still, and many Protestants and Catholics held that this was taught by Sacred Scripture. But we know better today. The Bible does not teach physical science. The general belief was not a defined dogma.

In the 19th century the theory of Darwin (1859) was popularized as a new proof that God was not needed to explain nature. This is false, and evolution

in this sense was rejected and must be rejected by Theists and true Christians. But if a person admits a Personal God and the spirituality of the soul, there is no objection to the doctrine or theory of evolution. Modern views are often nebulous.

Has the Holy See said anything recently about marriage and baptism in some American non-Catholic sects?

Yes. The Holy Office was given this question: "When a marriage case is judged, and it is a case of baptism in the sects known as Disciples of Christ, Presbyterians, Congregationalists, Baptists, Methodists (five sects), assuming that the proper matter and form were placed, is the presumption to be for nullity of baptism because of lack of intention of doing what the Church does or what Christ instituted, or rather is the presumption in favor of the validity of the baptism unless in a particular case the contrary is proved?"

The answer was: The presumption is not for the nullity but for the validity of baptism (Holy Office, December 28, 1949).

Some writers held the opposite because of the defective theology of some ministers. But the above answer sets aside this view. Even if the minister does not believe at all in original sin or in any supernatural effect, the baptism is not for this reason invalid if the one baptizing intends to do what Christians do and have been doing for centuries, and, of course, places the proper matter and form. The Holy See has given this decision a number of times (Doheny, *Canonical Procedure*, II, p. 43 ff). The decision of Leo XIII on Anglican Orders (1896) was based chiefly on defective form of the sacrament.

Hence, if a non-Catholic is certainly baptized, for example as a Lutheran, and the other party to the marriage was baptized in one of these five sects, we cannot consider it a so-called "Montana Case." Both are to be considered as baptized persons. Also if both are baptized in one of these five sects or one is baptized in one of them and the other is not baptized at all, we cannot treat the marriage as a Pauline Privilege case, as some have mistakenly maintained. See *Eccl. Review*, April, 1950, pp. 257. ff.

A German Catholic said that he married a Lutheran woman in Germany before the civil magistrate in 1945. He considered it valid because of a special law of Rome exempting mixed marriages in Germany from the law of the form.

Such a law was made January 18, 1906. But this Constitution was abrogated by the law of the Code (May 19, 1918) which does not make exceptions for mixed marriages anywhere in the Latin Church. The above marriage was null.

Sermon Suggestions

For the month of September ✠*J. F. Noll, D.D.*

Heaven—IV

September 3, 1950

Then I shall know even as I am known.—I Cor. XIII, 12.

The largest telescope in the world was recently installed at Mount Wilson Observatory. The lens is 200 inches in diameter, and will enable the eye to peer into space thirty times as far as astronomers have hitherto been able to explore. New constellations of stars, new suns and planets, which have been in existence for thousands of years, will be seen for the first time.

In a similar manner the acuteness and capacity of the human mind will be increased not merely a thousand fold, but a millionfold, in Heaven, and truths hitherto unknown to the most brilliant intellects on earth will be seen and understood; and since truth is the object of the mind, it becomes inexpressibly happy by its knowledge and comprehension.

(1) In this world the ambitious student never fully satisfies his mind, because there are thousands of things concerning which he can know only little, and other thousands concerning which he can never know anything. But even though he understood everything in creation in the most complete manner, his intellect would not be satisfied, because it is created for infinite truth. Never did there exist a man of wealth who was satisfied with what he had, nor would he have been satisfied if he had all the wealth in the world, because his heart was made for the possession of the Infinite.

Long experience has taught the thoughtful that the more one knows the more his thirst for knowledge expands, just as the more wealth a man possesses the more he craves.

So many things are not only feebly comprehended here on earth as we are reminded by St. Paul: "How incomprehensible are His judgments and how unsearchable His ways" (Roman XI, 33). "We now see through a glass in a dark manner."

What does the theologian or saint know in this world about the Blessed Trinity? We are a mystery even to ourselves. How little we know about our own soul! In Heaven not only shall we see God as He is, but "then I shall know even as I am known." Even in Heaven no one can, of course, comprehend the Infinite fully, and some of Heaven's inhabitants will comprehend God much better than others. Our capacity for comprehension as well as for love is created by our efforts here on earth.

(2) But we have seen that the happiness of man will consist merely in unlimited knowledge. While we usually speak of love

proceeding from the heart, the power of loving is actually seated in the will of man, which is a faculty of the soul. Here on earth our will is rendered very weak by the demands of our animal nature, the senses and the human passions; and therefore our love for God is both unsteady and feeble. Following the inclinations of the body we seek our happiness in pleasure, in wealth, in our fellow being.

It was to strengthen our will or weakness of our nature, inherited from our first parents, that Christ instituted the Sacraments and committed them to His Church for distribution among us. It is precisely because we follow our lower instead of our higher nature in this world that it became necessary for God to impose His Commandments on us. If we understood God as He is, loved God as we should, if we sought the things above, we would need no Commandments.

We shall be changed into new creatures upon our admission into Heaven, and none of the things which we sought on earth could in the least satisfy us. We shall be contented only with loving God and being loved by Him. There will be perfect conformity between our will and that of God because of this love. This love will satisfy our whole being not only because of its intensity, but because it will never be interrupted, will endure forever.

(3) Our capacity for knowing God and for loving Him will depend on the extent of our service and of our merits here on earth. Just as on earth a musical of high rank would have different effects on the same audience according to the musical talent and sensitive ears of the listeners, so will the glory of Heaven be enjoyed much more by some than by others. A deaf man would get no benefit at all from the musical; one with no special taste for music would derive less pleasure from it than one for whom good music is a real treat. [Apply this same process of reasoning in relation to a blind man, one with poor eye sight and one with perfect eye sight, standing in the presence of gorgeous scenery. The lesson is that one must have a capacity for enjoyment.]

Those who had despised the things of time in favor of the things of eternity, those who had made God's law the measure of their conduct here; those who had made good use of the Church's Sacraments; those who had allowed their higher nature to rule over their lower selves; those who had truly made themselves worthy of God's love, will be elevated in mind, in will, in body, to a far greater degree than those who won Heaven merely upon repentance after a rather indifferent life. The greater the elevation of mind by which God will be better understood, the greater will be the elevation of will by which He will be better loved; the greater the love, the fuller the possession of God, and therefore the more perfect will be the union and consequent happiness.

Understand that all in Heaven will be perfectly happy, but some have greater capacity for happiness. Each will hold all that his nature can contain to the point of overflowing. [We might mention the example of a quart measure, a gallon measure, a fifty gallon measure filled with water and each overflowing. The smallest measure could not crave more because it could not hold more.] It is not likely that even two individuals in Heaven will enjoy the same degree of happiness.

Conclusion: Who can be so thoughtless, after knowing the opportunity which is here below to

earn happiness and glory unspeakable in Heaven, as not to spend all his efforts to win the greatest possible measure of it? We must always remember that there is no limit to God's capacity to give. His riches and happiness and glory are infinite. He will give in proportion to our soul's and body's capacity to enjoy, and this capacity will depend on the extent and intensity of our strife while on probation in this world. What is your resolution?

Heaven—V

September 10, 1950

He will reform the body of our lowness, made like the body of His glory.—Phil. III, 21.

We have been speaking of the bliss which the soul will enjoy in Heaven in the knowledge, love, possession of God, because no human body will enter Heaven until after the day of judgment. The human body of Jesus and of Mary are the two exceptions.

The happiness which we have been wont to visualize for ourselves in Heaven is the happiness of the body. We think of the beatification of our bodies, of their freedom from all suffering and pain, the feast which will prepare for the eye and the ear and the taste.

While the joys of the soul will be considerably greater than those of the body considered separately, it must be remembered that human nature is perfect only when the soul and body are united, and therefore even the joys of the soul will be enhanced after it is united to its partner in Heaven after the general resurrection.

(1) We may form some idea of the beauty and the glory of the risen body by the transformation which St. Paul says will take place. He says the human body "is sown in dishonor: it shall rise in glory." (I Cor., XV, 43). The bodies of both the rich and poor, of the king and the peasant are alike in death. They are consigned to a few feet of earth whether covered by a beautiful mausoleum or not, and are committed to worms. They will arise in glory, but not in equal glory. The king's body may have far less beauty than that of the peasant; the rich man than that of the poor. Their glory will depend much on the purpose they served in this world. If they remained from the day of Baptism veritable temples of the Holy Ghost, and tabernacles of Jesus Christ, it is evident that their glory will be much more transcendent than if they had been servants of sin, and reached Heaven only through reformation before death.

The glory of the risen body of the just will resemble Christ's body according to the words: "He will reform the body of our lowness, made like the body of His glory" (Phil. III, 21).

Of course, physical defects which may have marred the human body or any of its members on earth will be absent in Heaven. The body meets the soul beautiful beyond all description and purified to be a fitting companion with it for all eternity. Theologians teach that besides having beauty of form every human body will have the bloom and vigor of youth.

(2) When we think how Almighty God, through the laws

which He has given to nature, draws things exquisitely beautiful out of things sordid and ugly, we are not surprised that the body "sown in dishonor will rise in glory." From the vine planted in the uncomely soil comes forth delicious grapes. The little nursery shrub develops into a tree, which bears beautiful oranges, or peaches or other fruits. The dark carbon of charcoal, crystalized, becomes the diamond. Clay and sand united to certain metallic acids become the ruby or the sapphire, the topaz, or the emerald. We trample under foot the things which contain within them the germ or seed calculated to fructify beauty. Imagine Almighty God, therefore, exerting all His omnipotence to make beautiful the body, which united to sinless soul, is made worthy to live in His own company, to share His own glory forever. Like Christ's own body on Tabor, they will shine as the sun. St. Matthew says: "Thus shall the just shine as the sun in the kingdom of their Father" (Matt. XIII, 43).

St. Paul continues: "It is sown an animal body, it shall rise a spiritual body." The body will remain material, but shall be enendowed with the properties of a spirit. When Christ appeared to the Apostles after the Resurrection, St. Luke said: "They being troubled and affrighted, supposed that they saw a spirit." Possessing the properties of a spirit they will not need food nor drink nor sleep which are needs of an animal body. The animal inclinations and animal tastes will no longer control the body. Its tastes will be of a divine order and will be gratified to capacity. St. Paul continues: "It is sown in weakness; it shall rise in power."

(3) Rising a spiritual body, the soul will be liberated from every evil to which the flesh had been heir. Created things alone had attraction for the body on earth. God alone, the uncreated, the eternal, the infinitely majestic, will be their "reward exceeding great" in Heaven.

Possessed of the qualities of a spirit the inhabitants of Heaven will be able to transport themselves from place to place with the rapidity of thought. This property of the glorified body is called "agility." Just as we can send our thoughts from one end of the world to the other and billions of miles into space in the twinkling of an eye, so our body will be endowed with similar power. Theologians also teach that our body will be possessed of the property known as "subtility" by which it can penetrate the hardest substances as does the X-ray. If our bodies are to be like unto Christ's glorified body, this truth is clear from Holy Scripture because Christ appeared before the Apostles in the Cenacle, though they had the doors locked.

Conclusion: We cannot be too frequently reminded of the fact that though the lowest saint in Heaven is secure in happiness for all eternity there are different degrees of glory for the body and soul separately and for the body and soul united. St. Paul brings this truth home to us when he says: "One is the glory of the moon, and another the glory of the stars; for star differeth from star in glory; so also in the resurrection of the dead." (1 Cor. XV, 41).

It must be clear that the person who has no merit to his credit through good works performed in

the state of grace, but who reaches Heaven either because of baptism newly conferred, or because of a death bed repentance, cannot have the beauty of body or soul in Heaven, cannot be rewarded with the bliss of those who were life time saints, or those who died martyrs. Learn this lesson by frequent reflection.

Heaven—VI

September 17, 1950

They shall be inebriated with the plenty of Thy house.—Ps. XXXV, 9.

Death and everything which brings about death, such as sickness or senility, is a consequence of sin. While it seems natural for the physical frame of man to be subject to disease and to ultimate exhaustion, God had intended to preserve man from suffering and disease and even death had Adam, the progenitor of the human race, proved faithful to Him.

But because of his sin suffering, pain, s o r r o w, disappointments, mental and physical agony in one form or another, have become our lot. What was intended to be a paradise has become a vale of tears, where even those who seem to enjoy a good time know more of anguish than of pleasure.

(1) Those who live for the next world in accordance with God's plan will enter the "new Heaven and new earth" described by St. John (Apoc. XXI). The Saints were willing to endure privations in this life, and even prayed for afflictions in the hope of having greater relief from them in the life to come. In his misery Job was comforted by the consideration of the risen body, not only free from every possible ill, but clothed with glory, in which he would behold his God forever.

Death gains a temporary victory over our corruptible body, but the ultimate victory will be won by the body over death, according to the teaching of St. Paul: "It is sown in corruption, it shall rise in incorruption" (1 Cor, XV, 42). The senses of the body glorified will be fed with delights. Although it is the intellect which enjoys the Beatific vision, our eyes of flesh will gaze upon the glorified humanity of Jesus, upon His Immaculate Mother, upon the beautiful virgins, upon the millions of martyrs and saints of many centuries, not one of whom will be wholly like another.

There is no place of grandeur or beauty in this world that can compare with the least feast for the eye in Heaven [You might refer to the gratification of the other senses in a smaller manner.] As he would not be a perfect man who, on earth, was deprived of any one of the senses, so the whole man would not be properly rewarded in Heaven unless his every sense shared in the reward.

(2) Since man was created a social being, and looks for recreation, p l e a s u r e and enjoyment among his fellows, in Heaven he will be made happy in the company of the blessed. Among our acquaintances on earth we are often misunderstood, misinterpreted, offended, betrayed. People are so often selfish, suspicious, jealous, unamiable, depraved, that our contacts with them bring us sadness

rather than joy. But among Heaven's inhabitants there is not the least semblance of hypocrisy, unkindness or even of imperfection. All reflect loveliness; all attract by their sincere refinement and the tenderness of their love; all are bent on increasing, if it were possible, the joy of the rest. Let your imagination do its utmost to picture an ideal state of society here —and Heaven would surpass it a millionfold.

The reunion of relatives and friends and the eternal inseparable companionship, with love multiplied, will be an added source of social joy in Heaven.

(3) This last thought suggests the question: "Can we be happy in Heaven while knowing that relatives are actually separated from us in hell?"

These relatives of ours were never half as dear to us as they were to Almighty God, Who was moved by His goodness and love to create them for everlasting happiness with Himself.

In Heaven seeing God as He is, we shall see the propriety and justice of His every act, and could not possibly wish things other than as He decrees. There will be no prejudice or revenge on the one hand to make us rejoice that those who were our enemies on earth are lost, nor attachment to special individuals on the other, regardless of their defiant attitude towards God. Crime is crime whether it be committed by a relative or a stranger. You might read of a terrible murder in the daily papers, and your indignation moves you to wish that he would receive a punishment commensurate with his deed. But you later learn that the murderer was a close friend or a brother or a father. Your attitude now becomes changed. Either you will do your utmost to save him from penalty or, because of the disgrace he brought on you, you will feel like killing him yourself. But we know that God is not moved by any passion one way or the other. He never exceeds justice, and usually tempers justice with mercy.

But in Heaven we shall so love God that we could not love what He does not love, and we are so essentially happy that no lessening of our happiness be conceived.

How many fathers banish from their homes a son who has committed some terrible deed, a daughter who has brought disgrace on herself; a wife who has been untrue to him? The love which bound these individuals together when everything was going right was converted into hatred when things went very wrong.

In Heaven no one will be actuated by hatred, but will be wholly reconciled to the reign of justice and right. God gives every chance to the sinner as long as he is in this world; but at death He cannot take the unrepentant sinner into the "place into which nothing defiled can enter."

You might just as well accuse Jesus of being unhappy in Heaven, for did He not love every soul for whom He suffered and died more than you or I ever loved a relative?

Conclusion: We are told in Holy Scripture that those who are lost in hell will suffer particularly in the members and in the senses which were the principal instruments of their sins and of their damnation.

Similarly, besides the vision of God, the principal happiness in Heaven will be enjoyed by the instruments of our merits, of our

self-denials. Let us, therefore, like St. Paul, "chastise our bodies and keep them under subjection."

Let those who fear the damnation of their friends and relatives do more by prayer, by example, by encouragement to save them. Now, and not after death, is the time for us to worry about them. There are many parents who will be actually responsible for the loss of the souls of their children. There will be many children who will be to blame because their parents are not in Heaven. There will be many who, under the guise of friendship, brought about the ruin of others.

Heaven—VII

September 24, 1950

He that hateth his life in this world keepeth it unto life eternal. —John XII, 25.

Only those who die before they attain the use of reason, after having received the Sacrament of Baptism, come into the possession of Heaven as a gift. For all others Heaven is a reward. The former became God's children by adoption and retained this relationship by living in God's grace uninterruptedly. Hence the infant, at death, becomes heir to at least the minimum of glory and bliss in Heaven. It enjoys the Beatific Vision, although its happiness falls far short of that enjoyed by those who will become entitled to more by faithful personal service.

(1) St. Paul brings home to us the difference in the degrees of bliss enjoyed by the inhabitants of Heaven when he says: "For, one is the glory of the sun, another the glory of the moon; and another the glory of the stars. For star differeth from star in glory. So, also in the resurrection of the dead." The difference in bliss will not be dependent upon any natural capacity of man, but on his supernatural capacity. Therefore the illiterates of this world, those dull of intellect, if they lead the holier lives, will understand and appreciate the infinitely great God better than intellectual prodigies who, though dying in God's friendship, had little supernatural merit to their credit. The poor may be exalted far above the rich of this world; the lowly, far above those who occupied high social positions in this world.

We often hear people express themselves as being envious of the adult who was baptized on his death bed, and who, therefore, not only escaped hell, but purgatory, and had immediate entrance into Heaven. Only those who have misspent their lives after Baptism have reason to be envious; for the one who lives long in the state of grace, observes God's commandments and practices virtue for the love of God will be much happier everlastingly even though he could reach Heaven only after many years in purgatory. We have said that only baptized infants receive Heaven as a gift. We might have included those who are baptized on their deathbed, but it is expected that they will have elicited sorrow for their sins.

(2) The Catholic Church teaches that the religious life conduces most to merit, because it presupposes a complete surrender of the will to the will of God; a complete surrender of one's worldly posses-

sions, and a complete domination over one's passions, appetites, and senses. The Religious make these sacrifices the better to be freed from the shackles which bind them to the things of the world. The Bible contains hundreds of allusions which confirm the words "Friendship with this world is enmity before God." The Religious observe not only the commandments, but also what are known as the evangelical counsels, or recommendations made by our Savior to those who would become perfect. They serve God by a sort of life's profession. Their work itself is usually of a religious character. Separated from danger, from the distractions and disturbances of the world, encouraged by the example of those who have chosen the same better part, strengthened by their daily prayers and meditations, their daily Communions and Masses, they must advance from day to day in holiness and merit, and therefore must receive a corresponding amount of reward to their credit in Heaven.

It is no wonder that the Church recommends the religious life to more people. The great wonder is that more people do not embrace it (both for their own greater everlasting benefit and for the greater amount of spiritual good which they are able to do for others).

(3) Next to the religious life the Church recommends the state of virginity in the world to those who would aspire to greater sanctity. Of course, the Church presumes that virginity is voluntarily embraced for the one purpose of imitating our divine Savior, John the Baptist, the Blessed Virgin and others who consecrated their lives to Almighty God. There are many unmarried people in the world who would likely promote their salvation better if they entered the state of matrimony.

We would not imply, by what we have said, that marriage itself is not a holy state. It was instituted by God Himself, elevated to the rank of a sacrament by our divine Savior, and was actually intended for most of God's children here on earth. Just as the priest and the missionary, the Sister of mercy and of charity, can merit much for themselves and do much for others in a missionary way, so also can the married. They can help promote the sanctity of each other, can sow the seeds of piety and virtue in the lives of their children, who, in turn, will likely imitate them and have the credit in Heaven for the salvation of many belonging to generations yet unborn. Crediting matrimony with this power we are assuming that those who enter it will be faithful husbands and wives, true fathers and mothers, and will live in strict accordance with the divine law which governs married lives.

Conclusion: God has called all people unto salvation, and has made it possible for all to attain this sanctity which will assure them of everlasting happiness in His home of glory. People should begin to pray even as little children that God may make His will known to them, guide and direct them so that they may embrace the state of life in which He would have them live. They on their part should show a willingness to answer His call and an eagerness to merit to the extent of their power in whatever state of life they will live. The saints measured the value of everything here below by eternal considerations. "Will the doing of this or that, or the omission of

this or that promote or injure my eternal interests" was always the factor which decided their conduct. Imitate them in this respect, and an exalted place in Heaven will be yours.

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N. O. D. L. Notes

Twelve nations have no problem

U.N. report on obscene publications

THE latest United Nations report on the suppression of traffic in obscene publications reveals that twelve of nineteen countries answering the query stated that obscenity in publications was nonexistent in their territory.

Among the countries which reported the sales nonexistent were Burma, India, Ireland, Luxembourg, Pakistan, Poland, Portugal, Saudi Arabia, Jordan and Yugoslavia. Their replies covered the years 1947-48 and were published by the U.N. Secretary-General in accordance with a General Assembly resolution by which the U.N. assumed the functions and power exercised by the League of Nations under the International Convention for the Suppression of the Circulation of and Traffic in Obscene Publications of 1923.

By the terms of the Convention the forty-seven nations ratifying it agree to cooperate in suppressing the traffic by discovering, prosecuting and punishing any person engaging in it.

In reporting on the traffic in its territory, Japan stated that the volume of obscene literature had increased as a consequence of the elimination, at the end of the war, of Japanese police supervision and control of publications. While the Japanese publishers' association has adopted a code condemning obscene publications, many publishers have taken advantage of the lack of a clear definition of what constitutes obscenity in print.

According to NC News Service, the Supreme Command for the Allied Powers exercises no direct control over Japanese publications except to enforce a press code for Japan. This code, which was drafted in September, 1945, by Supreme Allied Headquarters, is a set of ten rules prohibiting newspapers from printing anything but the "truth." It bars "destructive comment" regarding the Allies or inter-Allied relations and prohibits "personal opinion" or "propaganda" in the news columns. The code is rather vaguely worded and obscenity in print does not violate any of its ten points.

The Netherlands government stated that 1948 was marked by an increased traffic in obscene publications in that country—partly due to the increased paper rations which, in addition to paper purchased on the black market, enable non-recognized publishers to carry on their trade. Vigorous police action against the circulation of the publications has been carried on throughout the country.

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SEPTEMBER, 1950

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Book Reviews

Priests Among Men

Emmanuel Cardinal Suhard

Integrity Publishing Co., N. Y., 1950, pp. 111, $.50

THE late Cardinal Archbishop of Paris had a high regard for the intellectual competence of his lay subjects, for this work, his last pastoral letter, is directed to them. Most of our people might have difficulty in digesting it. But **Priests Among Men** will surely find a treasured place in the priest's library. Stimulating, inspiring, even exciting, resting solidly on dogmatic foundations, this pastoral letter will stir anew and profoundly enrich the love and appreciation of Christ's eternal priesthood which we so unworthily, but truly, share.

The first and dogmatic part of the Cardinal's letter follows the Pauline theology of the priesthood, particularly as set forth in the **Epistle to the Hebrews**, which was developed especially by the Greek Fathers, St. Augustine, and the French school of spiritual writers. It is a succinct presentation of the same doctrine developed at much greater length in a work which appeared last year, **The Priesthood in the Writings of the French School**, by the Rev. Dr. E.

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PRESS

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Book Reviews

A. Walsh, S.S. (Catholic University Press).

The second part treats of the priest in the social order as a mediator, the man of God, yet the man among men. The place of the priest in the world is clearly and decisively analyzed.

The third part of the pastoral is a statement of some of the reciprocal duties of the priest and the laity which will enable the priest's work in the temporal order to materialize and become effective. Here are developed briefly some concepts on the spirituality of the parish priest which follows from the nature of his priesthood, as well as some instruction on the attitude of the laity in regard to the priest and the religious life.

Like all great spiritual writings, this brief work will call for repeated reading and study before we can draw forth all the riches of its sublime message.—William J. Lee.

Currente Calamo

Continued from page 654

we hope that next year we will be able to expand at a much faster rate. We have a couple of big papers interested, and if they come through, our service will take on a much larger aspect."

(During the summer, their weekly articles went out regularly from St. Mary of the Lake, their summer house at Lake George, N. Y.)

"We had the good fortune of obtaining permission to release articles by Bing Crosby, Jeanne Crain, Loretta Young, and Fulton Oursler."

A fabulous development indeed, and a big help in selling editors on the service.

Correspondence

Agrees with Father Reinhold

Editor:

I HAVE just finished my office and was distracted most of the time by an article which I read in the June issue of The Priest. This choice bit also gave rise to a temptation to rebel and become a traitor to Mamma Latina by buying an English Breviary and burning the Latin. The worst I did was to read a few Psalms from the translation of Monsignor Knox. Please do not print any more articles to the tune of "The Breviary in the Vernacular" unless you intend to do something about it.

Seriously, if it is an important question, wouldn't a survey of our priests be a great help in bringing out the pros and cons and the opinions and feelings of those who must say the office? Such a survey would give an idea of how many think the change would be good and useful.

Anyway, if at the next papal elections I am a Cardinal, Father H. A. Reinhold is assured of one vote—if I get there on time.

Yours in our Lord,
Bennet Arnold
R. C. Mission
P. O. Box 8
Pofadder, C. P.

Wants the Breviary in English

Editor:

I am with Father Reinhold and Father Fogarty and many oth-

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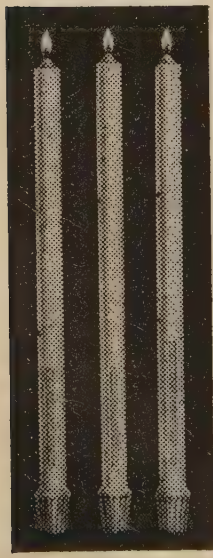

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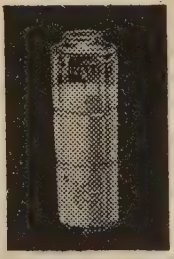

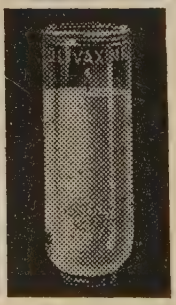

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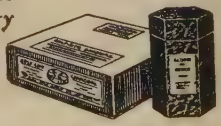

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Yours,
J. R. Dubuc
Baldwin, Louisiana

Speed in the Confessional

Editor:

THE article "How It Looks" on page 509 of the July issue of The Priest surely gave me pause and made me think of the recent reported warning that many priests are too worldly, too negligent in the performance of their work for souls and in sacred functions.

What if the speedsters mentioned in that article became so negligent that, even unbeknown to themselves, they did not consecrate, for the simple reason that the words were not said? It is possible to get that far in haste and negligence. (Syncope of whole words!)

But, presuming that it is possible though not probable, how about the words of absolution? Complaints have come to my attention that penitents do not want to go to confession to Father So-and-So because he does not pronounce the words of absolution. Their speed is such that it is morally and physically impossible to pronounce even the words **Ego te absolvo** during the time allotted for those three words. What when a penitent, say a priest or a religious who knows Latin, listens again and again and again and is prepared to swear to it that the words of absolution are not pronounced in such a way as to make the absolution effective? That does not matter much, I suppose, in the case of pious penitents. But how about the hundreds of penitents with mortal sins who are

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thus dismissed? That would take one into deep speculative theology, I suppose. But wouldn't it be well for all of us to investigate whether we are pronouncing the necessary words of absolution. **Sapienti sat!** (There is such a thing as syncope of whole words.)

Anonymous

Wisconsin

A Particular Point in the Oriental Code

Editor:

THE Church has always emphasized the dignity of the Eastern Rites and of the Latin Rite. This concept of the two main spheres of Catholic life has been made practical in our times by the appearance of the Latin Code and part of the Oriental Code. The Latin Code, effective May 19, 1918, in its very first canon reveals that the many canons do not affect the Oriental Catholics unless they should be explicitly mentioned or unless the nature of the case should affect them. The section on marriage of the Oriental Code, effective May 2, 1949, directly affects the laity and clergy of the Oriental Church.

The existence of two Codes of marriage leads to one conclusion: the laws of the Latin Code do not bind the Oriental Catholics and, vice versa, no canon of the Oriental Code should be interpreted as affecting the marriage legislation for Latins.

Thus the writer takes exception to one of the conclusions of Father Gulovich in his article in The Priest for May: "A priest of the Latin rite cannot validly assist at the marriage of two Catholics of

any Eastern rite or at a mixed marriage in which the Catholic party is of an Eastern rite unless specific delegation was received according to the provisions mentioned in Canon 86, No. 3, 2-3 and Canon 87, No. 3. The same is equally true when the priest is of the Eastern rite and the parties to the marriage are of a different rite."

In the previous part of his article, Father Gulovich had translated Canon 86, No. 1: "The pastor and the local hierarch validly assist at a marriage: . . . 2) Within the confines of their own territory regardless of whether the parties to the marriage are their subjects or non-subjects provided, however, the parties belong to the rite of the pastor or hierarch."

After Father Gulovich cites this and other parts of the canons of the Oriental Code, it seems strange that the functions of a Latin priest should be discussed. The Latin Code takes good care of the Latin priest and advises him of the boundaries of his actions in marriage cases. The Oriental Code now crystalizes the position of the Oriental priest and orders, for the sake of good order in the universal Church, that he stay within his own rite in questions of marriage—i.e., that he cannot validly witness a marriage of two parties of another rite, without special delegation.

Perhaps the Roman Pontiff will issue a decree that likewise a Latin priest cannot validly witness a marriage of two Orientals, or of an Oriental Catholic and a non-Catholic, but he has not done so.

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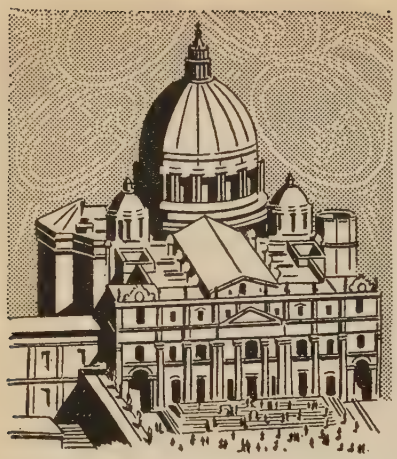
It is the position of the writer that the Oriental Code does not affect Canon 1095, 1, 2 of the Latin Code. This section of Canon 1095 declares that the Latin pastor and Ordinary validly assist at marriages: "Intra fines dumtaxat sui territorii; in quo matrimoniis nedum suorum subditorum, sed etiam non subditorum valide assistunt." Perhaps, to repeat, the Pope might "Motu proprio" change this section of Canon 1095 as he did change the requirements of Canon 1099 §2, effective January 1, 1949, but until he does, Canon 1095, 1, 2 should be interpreted as it has been before the Oriental Code appeared, that within his own territorial limits, a Latin pastor validly assists at the marriage of any two parties. Where no distinction is made in the law, no distinction should be made by us the subjects. This is a fundamental principle.

This brief informal paper about the specific question of validity of a Latin priest's assistance at a marriage of any two persons, even two Orientals, within the limits of his parish, does not discuss the possible circumstances and procedure to ensure the licit assistance. Perhaps at a later date these questions could be analyzed.

Comparable With National Parishes

A further argument could be the following. In the various Latin dioceses there are many strictly national Latin parishes for those Latins of various national origins. In such Latin national parishes, the priests secure specific delegation from the territorial Latin pastor of the area where the national parish is located if those to be married, or at least one of them, are not of the particularly nationality for which that Latin par-



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ish was intended. There is a sufficient parallel here to understand, in the writer's opinion, the "mind of the Church" in the Oriental Code—that the Oriental pastors are shepherds of their own particular flocks or those of the same nation and particular rite, and thus they cannot perform the marriage of Oriental Catholics of a different rite, or the marriage of Latins. As has been said above, the Pope might decree that all Latin pastors are in the same category—shepherds restricted to those of their rite in questions of marriage—but as yet the Pope has not done so.

While it is true that in some cities of the country the Oriental priests may be available, there are many many sections of the country where the nearest Oriental priest of the two parties, or one of them, is a great distance away. It would be an unreasonable burden on the local Latin pastor of the place where they wish to marry to contact the proper Oriental priest and secure delegation.

For example, an American Catholic wishes to marry a non-Catholic in San Antonio or Los Angeles. Ni fallor, the four Armenian priests are located in New York, Philadelphia, Paterson, and Watertown, in the East. It would make the Latin Code, Canon 1095, useless and inoperative if the Latin priest could not validly perform the marriage mentioned unless he discovered which Armenian priest might be considered "primus inter pares" and the one from whom delegation is to be secured. The writer has been at the Liturgy of these Armenian priests and also appreciates full well the work they are doing among their people, but

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contends that they do not have exclusive jurisdiction over all the Armenians. Their own function is exclusive in the sense that they are entrusted solely with the marriages of Armenians and of no others, Oriental or Latin, without special delegation. Canon 86, No. 1, 2 of the Oriental Code reminds these priests and all Oriental priests that they are entrusted solely with the marriages of their own people.

The broad question of national parishes is indeed a difficult one. The Latin Code on the one hand discourages new national parishes among the Latins. However, the diversity of rites among the Orientals and the historical heritages of each make it imperative that they remain as "national" parishes and do not become absorbed,

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e.g., into the framework of a local Latin diocese. The Church does not discourage "national" parishes for the Orientals; in fact they can't be anything else if the individual majesty of the rite is to be kept untarnished by concessions to the parish's neighbors.

An Oriental Rite is a distinct world of its own, with a distinct social ethos derived from a solitarity of historical and cultural traditions. The writer in summary believes that the Code for the Oriental Church emphasizes this particular "national" or "ritual" position of each Oriental parish and the particular duties of the Oriental priest in relation to problems of marriage but that the Oriental Code does not affect the position of the Latin pastor or bishop under the terms of Canon 1095 of the Code for the Latin Church.

Joseph F. Marbach, J.C.D.
St. Albert's Church
New York City, 19

Happiness in Marriage

Editor:

THE Rev. John A. O'Brien in the May 14 issue of **Our Sunday Visitor** comments on the results of a questionnaire distributed by Dr. Judson T. Landis of Michigan State College and completed by 409 couples, regarding adjustments in married life: "When asked to state what has been the most difficult problem in achieving happiness in marriage the couples ranked . . . sex-adjustment difficulty second. . ." They "were in agreement that it had taken longer to achieve adjustments in sex than in any other area."

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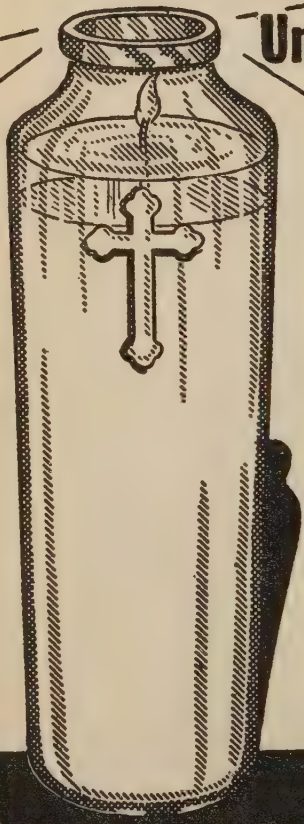

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state as to inform a would-be swimmer that swimming simply consists of coordinating breathing with a systematic movement of the arms and legs.

3. Where the parents in the exceptional case have instructed their children in detail—something most difficult to visualize—would not an authoritative book available for guidance during the adjustment period still be of great assistance to the couple?

4. Should uninformed couples be forced to undergo needless suffering or succumb to the marriage books that have literally deluged the market when an approved booklet is available?

5. Lastly but probably the most important, "Persons who are soon to be husband and wife **need** to have a clear knowledge of the more intimate matters of married life. And since they have such a need, they must surely have the right to obtain correct information."

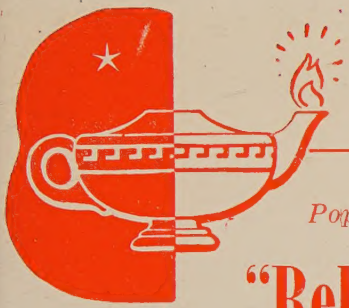
As for the actual distribution of the booklet, it is suggested that the priest, just before the wedding ceremony, give the booklet to the groom in a sealed white envelope. This should eliminate the objections of embarrassment to the priest and possible temptations to the couple by a premature reading. A simple statement at the time of delivery, such as "Here is a booklet which has given immeasurable assistance to other couples," should suffice. (The booklet will fit unobtrusively in a man's inside coat pocket.)

If priests have available the means to help young married couples avoid suffering and hardship, isn't there some moral obligation to give that help?

Respectfully yours,

J. R.

Washington, D. C.



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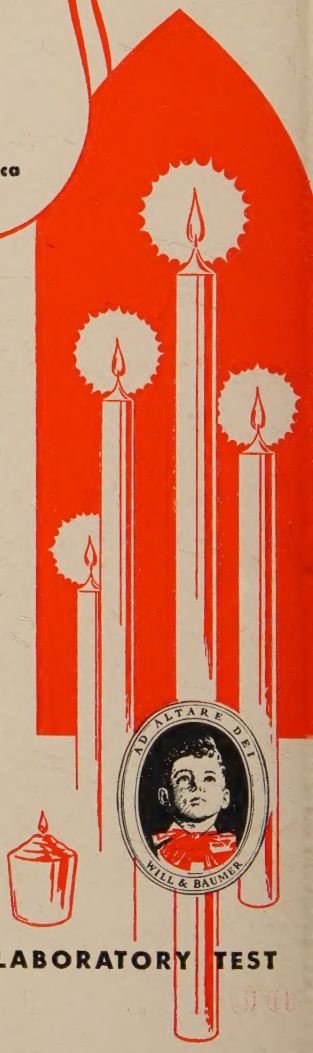

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